

# The Two Worlds.

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## THE HEAVENLY WAY.

By A. F. COLBORNE.

BEYOND the pale of this life there is another, pure as day, the homeland of the soul. It is there that we awake from the sleep of death and enter upon a new stage of existence. The sun of eternal progress has arisen within us, and we return to the earthly valley of the shadow no more. Even as sleep, strange and mysterious, comes to us and closes our eyes upon every weary day; so does it come to us when we become too weary for refreshment on earth, and opens up our eyes most blessedly prepared for the ecstasies of heaven.

Worn and fragile, a crumbling tenement, the body is fit home no longer for its divine guest. Age, sleep, lethargy, inaction, grow upon the earthly form, which, like a garment, falls from us at death.

As night's own sombre mantle removes itself from before the glorious morning sun, so the soul ascends to its heavenly home, in the joyous morning of another life.

Earth receives in her bosom once more those few elements she gave, and, starred above her, on the dark parent clay, spring up the flowers from the dust, as though to mutely speak in beautiful symbolic language of the soul which is arisen.

Love, which made some tender face to smile; intelligence, which marked a brow so nobly, are not with the grave. The sympathy which dwelt in that heart and throbbed so fully in obedience to the soul, that fount of every high impulse and lofty aim, is not decaying to the dust.

The whole earth is God's garden, and here he rears His choicest flowers for the blessing of eternity.

What a flaw we should conceive it in God's great and most perfect scheme, if every noble mind, each great soul and leader of our race reached some phase of earthly perfection only to be annihilated by the hand of death. It is inconceivable that the soul, and its individuality, could be reduced to material atoms. Such is not the case. Those who reason so are not scientifically illumined, but illusioned. They have yet to learn that man is a soul which has a body, not a body which has a soul, for, according to the latter reasoning, the soul is a product of brain, the working of some mysterious hylé, the radiations proceeding from some complex fulcrum, but brain, and brain only, in every aspect.

The complications arising from such a superficial and inharmonious theory, are apparent to every spiritual thinker.

Memory, the universal religious instinct, the emotional cravings of a something more than material nature, are all yet to be satisfactorily accounted for by the great body of scientists. That moral nature which maketh for righteousness, and urges forward the evolution of the whole race, is not merely brain, but something behind it, as thousands of psychical experiments conclusively prove.

The belief in the immortality of the soul, and preservation of the spiritual personality through the change called death, is no mere chimera of the ignorant and credulous. To-day the so-called superstition of the ages is growing to be a hallowed science of the civilised. The records of the past find corroboration in the present. Spiritualism is no "will o' the wisp," evasive and incapable of proper investigation, but boldly challenges enquiry. Scores of the leading lights of science have essayed this in scorn, and yet have been forced to honestly acknowledge the truth of its glorious claims. Thus it will go on until its light shines for all men, and they will see in it the religion of all religions, but free from their legendary and mythological pretensions.

The heavenly way is for the pilgrim feet of all, but it is the aspiring soul which finds truest peace here and hereafter. An animal life is at the expense of the soul; the development of the higher principles is at the expense of the passions.

The true Spiritualist recognises his spiritual nature as the real self, and endeavours to mould his life and actions according to its wise monitions. As he progresses, light upon light opens up to his illuminated senses, and he experiences a peace and ecstasy in this progressed condition which is indescribable. This existence is heaven already,

and earthly life in its lower aspects seems a state from which he is almost cut adrift. This is the law of spiritual progress, on earth as it is in heaven.

Hades, or the lower sphere of disembodied life, is the immediate home after death of those who, robbed of the body, find their animal tendencies incapable of gratification. It is a stage, and not an eternal state. It is the Tantalus of the sensual.

Remorse, and a growing desire to fulfil what their souls begin to impress upon them of their true destiny, opens up to willing feet the eternal way. The soul is the divine logos of all, and in us is the knowledge of good and evil. The forbidden fruit is that which degrades the soul.

If all listened to their own souls there would be no need of any other Messiah to point out the heavenly path. There are too few of us who love Truth sufficiently to seek it, and not many who recognise that they have a soul of their own to help them to find it.

Yet the soul is God's own breath,  
Breathed into man—  
A loving guide through life and death,  
Since this began.

Death is the end of a long strife, and peace comes when our earthly work is well and truly done.

## MR. SWINDLEHURST IN BIRMINGHAM.

At the Masonic Hall, on Sunday, May 13th, Mr. Swindlehurst made his second visit, which had been looked forward to with much interest. With one or two exceptions it has not been until recently that our co-workers in the North, where the movement has such a stronghold, have addressed Birmingham audiences. They come to us with a freshness, a vigour, and energy that stamps them as men and women of sterling character, made of the metal that will break before it bends. The quality of true manhood is not gauged by his cloth.

Look not in a man's coat to find a hole,  
But look in his face and read his soul.

A literary critic of the polished (?) "society" type was much disgusted at Carlyle's pronunciation, because, during a course of lectures, the great philosopher pronounced the word London as Loonden. The fearless dash and rugged eloquence of Mr. Swindlehurst brings his audience in direct touch with "the soul of things"; he does not dally about with fine names and empty platitudes, but directly pierces the kernel of truth. On "The Revelations of Spiritualism" in the morning, he said that it lifted the dark pall of Materialistic and Churchian ignorance, and revealed to the understanding the spiritual world aglow with life and light. It superseded the second-hand hearsay knowledge of tradition by personal possession of the thing itself.

In the evening, on "The Christ of Theology and the Christ of Humanity," he quickly gained the confidence and sympathy of the audience, which, he afterwards stated, intensified the power of inspiration and the volume of thought. He was closely followed, while in the most pungent and forcible manner, he exposed the sham Christ of so-called Christianity, and in the most impressive manner he culled from Spiritualistic sources examples of the true Christ in the persons of our mothers and our fathers, the helpers and reformers of humanity in this world and in the spirit-world; that came to us in the hour of temptation, and averted our sins; that came to us while in tribulation and the hours of sadness to cheer and comfort us, and to inspire us to "duty, duty, duty, though it takes us to hell" (quoting Carlyle), so that even hell might be transformed to heaven. Jesus was the true Christ when preaching to the spirits in prison, but not when sitting on the right hand of God. Jesus held communion with the spirit-world, he gave communion from the spirit-world; Spiritualists do the same. Friend Swindlehurst pleaded eloquently and well for our cause. Contrary to our custom, but under strong emotion, two or three from the audience stood up to thank him for his helpful address.



## SPIRITUALISM AND CONDITIONAL IMMORTALITY.

By REVAN HARRIS.

No. III.

IN my last I followed Mr. Miles Grant to his "stronghold," the "impregnable rock of Holy Scripture," for the maintenance of his position that man was not immortal by nature, but might attain immortality by a certain act of faith in some statements, assumed to be penned by one of its sixty-six contributors, which belief it was claimed was essential to the "patient continuance in well-doing," thus earning the handsome reward of unending existence for believing and continuing in "the Faith," whatever that may mean. The four Old Testament saints, Job, Moses, David, and Solomon, I admitted held the same opinion of non-natural immortality, with others of the Hebrew race that might be added. These gentlemen only recorded their opinions received by heredity or tradition, and were not miraculously compelled to write "The truth the whole truth and nothing but the truth." They did not know, and were greatly behind other nations and religions. Indeed, with the exception of a few texts there appears hardly any expectation of life after death. This world and its gains was all in all to them. As the Nazarene prophet said with much force, "Ye are of this world, I am not of this world," and Stephen charged, this with having "received the law by the dispensation of angels and had not kept it." Their lawless lives are accounted for by their grossly earthly materialistic conceptions. The record of angel visits appears to have given no foregleam to them of a future conscious existence.

Mr. Grant (page 12) says the spiritual manifestations come from the angels who "sinned"—evil angels, unclean spirits, devils, or, more properly, demons—and that these are "an order of beings higher than man, who were created before the human race," and he quotes our friend David for his authority, "Thou hast made him a little lower than the angels." Allowing his authority for the sake of the argument, I contend that man is a little lower than the angels, messenger spirits; being now held by his physical body and the earth's gravitation he cannot escape, he is like a man in the stocks, or in a cave; liberate him, and see what can be done. Emancipate the spirit from its "muddy vesture," and then see what bounds it can take. He is lower now, but this imperfect condition will pass away when the full stature of angelhood is reached. It follows, Mr. Grant says, "That the angels existed before men," which could not be when there were none in existence, but, if the words angel and man are used interchangeably by one or more of his authorities, as he cannot deny, a little common sense is required to see that the terms man and angel can be understood to refer to one being in different stages of development. So that man could be "lower than angels," as babes are lower than their parents, and supposing some died and returned to bring messages to their earth friends, then there would be angels; yet men in David's time would be lower than the risen ones who, in a spiritual body, had put on immortality. The opinion that angels are a superior and prior creation to man is unsupported even by the Old Testament; the references to such beings have a far more rational interpretation in another direction, however difficult it is to dispossess the mind of childhood's early lessons. Poetry, painting, sculpture, and symbolism have all contributed to help this mistake, and when a falsehood has once been started it requires ages to overtake it. It is most difficult even now to believe that instead of a flat earth we are on a globe moving with awful rapidity, and that the sun, instead of swinging round us from east to west, is stationary while we curve round him.

But science has something to say, and demands truth before poetry or rhetoric. Were angels present at the "creation"? Then interminable ages separated them from the fabulous Jewish Adam of yesterday, and who can witness to their presence? Has geology any record? Has Darwin discovered the remains of winged beings in his far-reaching search? Science is silent on their existence, and Messrs. Grant, White and Pember are driven to the delusion of belief in them from the vagaries and mistakes of men of "Earth's earliest ages." The entire absence of any record of their creation in the Christians' only book authority is a presumptive argument against this prior and higher order of created intelligence theory. They are introduced later on as such, by poets, allegorical and mythical story writers, but without an atom of probability beyond their own imaginings, and I refuse to accept even a Bible account of a race of

beings whose existence no scientific fact will confirm. If, then, these superior beings have no existence, plainly they could not have been guilty of frivolity, leading on to quarrelsomeness, and ending in a pitched battle in heaven with a shower of ejected (fallen) angels down here to work all manner of mischief among men, pressing them on to the everlasting burning, or worse, the everlasting annihilation.

Angels then (in Mr. Grant's sense) have no proven existence. So fallen ones are out of court for his alleged discovery (which he had not time to argue) of proof that spirit communion in the séance room is by personating spirits, demons, fallen angels, devils, and not those they profess to be.

So far then, it appears the Old Testament does not warrant the speculations of conditional immortalists when they try to find support for their dogma in its pages.

To talk of "devil-angels" is about as rational as to suppose lambs turned into hyenas for their wicked gambolling propensity. "Angels resemble men in their exterior form," he tells us, "and have been mistaken for men." Have they any interior form? Is not the body the whole of them according to his creed? "Mistaken!" by whom? Lot? Not at all; he knew the two messengers were men, and used his hospitality "without grudging," providing food and refreshment, and they did eat. (Gen. xix. 1-3.) Yes, they were "real persons organised like men"; why, they were men, and not winged beings dwelling on the outer rim of creation. The word angel was applied to men and signified "messenger." Thus Lot probably entertained mediums (prophets) who were spirit-guided to convey messages to him from spirit-men dwelling in the spiritual state, ever ready to help and befriend the weak. "Good Daimons" were these, and, if once they fell they arose again and stood for justice, right, and truth. As to their make, "not of dust—earthy!" how does Mr. Grant know this? It is a mere guess. There was some materiality associated with them and able, I hope, to digest their food.

"Jesus," he mentions, "took not on Him the nature of angels: but he took on Him the seed of Abraham," but what if He first took on the seed of Abraham that He might later infill the angel life and become the quickening spirit of all time? See Acts i. 9-11. Who were the two men, spirit-men, in white apparel? Not winged angels of some imaginary sphere, but men, who had passed the wicket-gate of death, and returned, as did Moses and Elijah once before, and why not again? True, they are unnamed, though probably they were his guardian angels, and Spiritualists know that under some conditions names can neither be given nor received. "Spiritualism Unveiled," p. 14. Mr. Grant admits the existence of good as also of bad angels; the good ones he tells us have always come on important business, presumably of social or national import in harmony with the Bible, and he affirms that it should be so is essential, instead of choosing some medium through whom to operate. In this remark he shows how much he has to learn yet of this marvellous revelation now spreading in all lands. All communications from the unseen, whether Biblically recorded or not, are mediatorial; the medium or mediator is not chosen by caprice, but has a natural adaptation to channel messages from spirits to mortals, and possessing this Divine adaptability is used to convey the messages.

Mr. Grant (page 13) assumes Lot's visitors were not disembodied human spirits, because they could not eat and drink and have their feet washed. We agree with him, and the inference is that they were just ordinary mortals, not, as he foolishly affirms, samples of a higher order of beings (to wit, of an earlier imaginary creation). With the knowledge we have of men, and of Eastern customs, I should have thought an impartial judge would have given his verdict for their humanity when it is stated they had a feast, baked bread (perhaps killed the fatted calf), washed their soiled feet, and did eat; how human-like this reads; and perhaps Mr. Grant would agree, if he had no crochet or fad to uphold, that this admission would endanger and knock down.

How does he know his superior first creation beings require to use a foot-bath, and to indulge in the commonplace act of eating bread? Facts are not in the line of those who uphold the Conditional Immortality dogma, and so they speculate without knowledge and draw erroneous conclusions.

In my next and last paper I shall notice a few more mis-statements of the pamphleteer—enquire of New Testament writers—and bring some proofs from living witnesses that the so-called dead are very much alive still, and are able to speak to friends without the help of fixed or fallen angels.



## THE REFORMATION: CHRISTIAN AND SPIRITUAL.

By L. M. BYLES.

## PART A., SEC. II.—THE PIONEERS AND SOLDIERS.

## 6.—ULRICH ZUINGLI [1484-1531].

ZUINGLI (Zwingle, as some spell his name), was born at Wildhausen, in the Canton of St. Gall, in 1484. In 1506, the parish of Glaris fell vacant. The Pope appointed Henry Goldli, a man already holding many livings, to the post. The parishioners objected, and even refused to acknowledge him, and sent instead for Zuingli, who, in his new position, devoted himself so energetically to work that he attracted the notice of Bishop Sion, and of the Pope Julius II., who, after much intrigue, obtained a Swiss army of 8,000 men with which to fight the French. No sooner did Zuingli see this than his allegiance was broken, and all his energies were devoted to preventing this catastrophe. In 1512 he published a poem, entitled "The Labyrinth." Behind the windings of that mysterious garden Minos had concealed the Minotaur—that monster, half-man half-bull—which he fed with the flesh of young Athenians. The Minotaur—that is, said Zuingli, sins, vices, irreligion, the foreign service of the Swiss, which were devouring the sons of his people.

Theseus, a man of courage, would fain rescue his country (Athens); but he was thwarted by numerous obstacles, and first by a lion with one eye, that was Spain and Arragon; next by a crowned eagle, with its beak open to devour him—that was the Empire; then by a cock with its comb erect, and seeming to challenge to battle—that was France. The hero overcomes all obstacles, reaches the monster, and saves his country by giving it its death-blow.

"Thus it is now," exclaims the poet. "Men are bewildered in a labyrinth, and having no thread, are unable to regain the light. . . . For a little glory we risk our lives, torment our neighbour, run into quarrels, wars, and battles" [substitute money for glory, and we might say the same now]. Zuingli perceived the need for a Theseus—a reformer—then, and determined to be himself that Theseus, that reformer. In 1515 he was called to Zurich, "where he expounded the New Testament, with the view of leading the people up through knowledge to purity of heart and conduct."

In 1518, an ecclesiastical "commercial," travelling in indulgences, arrived near Zurich, but, thanks to Zuingli, the Diet ordered him off, and he was forced to leave Switzerland. About 1522, the Bishop of Constance sent a commission to inquire into the open disregard shown by the citizens to Church fast-days, etc. Zuingli was accused of heresy. He demanded a public examination, and drew up sixty-seven propositions, stating his opinions in detail. On Jan. 29, 1523, he and Faber debated the question, and Zuingli so convinced "the Council of Zurich" of his position, that they passed a decree that no clergyman was to preach anything he could not sustain by the Bible. In 1524 Zurich withdrew from the jurisdiction of the bishop, which example was followed by Schaffhausen in 1527, by Berne in 1528, and by Basle in 1529. In 1531 the Catholic cantons rose in arms, and on Oct. 11 Zuingli was killed in battle against the Catholics.

## 7.—JOHN CALVIN [1509-1564].

On Zuingli's death Calvin succeeded (so to speak) to the leadership in Switzerland. He was born in Picardy, on July 10, 1509. When at the University he read some of Luther's writings, which affected him so much as to change his studies from law to theology. At the age of 21 he became a Protestant. The principles in regard to government and worship Calvin laboured to impress upon the Church are mainly these: "(1) It is unlawful to introduce therein anything not expressly sanctioned by the Bible; . . . (3) The election of Church officers by the people; . . . (8) Mere human laws, whether imposed by Church or State, are entitled to obedience, but, apart from Divine sanction, do not bind conscience." Calvin did not manufacture the awful doctrine of "Predestination;" he only borrowed it, and placed it in the forefront of his teachings. He succeeded in uniting the different branches of the Reformed Church (i.e. all Protestants except Lutherans) in regard to doctrines and worship. He died, working to the last, in 1564.

## PART A., SEC. III.—AIMS AND RESULTS OF THE CHRISTIAN REFORMATION.

## 1.—REFORM IN SWEDEN.

Gustavus Vasa, the king of Sweden, having become acquainted with the movement, encouraged Olaf Peterson and others to preach, and had the Bible translated for the

use of the people. In 1527 the reformed worship was set up, and the Church property made over to the crown (lucky man, that king). In 1593 a council at Upsala accepted the Confession of Augsburg and thus became Lutheran.

## 2.—REFORM IN DENMARK.

In 1526 King Frederic of Denmark allowed his priests to marry, and gave his subjects liberty of conscience. His successor, Christian III., seized the Church property; he did not wait to get it given, like Gustavus of Sweden. At a meeting of the States in 1536 the Protestant faith was adopted. Norway and Iceland were at that time provinces of Denmark, and, of course, the establishment of Lutheranism in the governing kingdom involved its acceptance in the subject states.

## 3.—THE HUGUENOTS.

The germs of reform may be noticed in France as early as 1521. Many nobles and gentlemen accepted the Protestant faith, Francis I. even wavering in his Romanism. In 1559 400,000 Frenchmen had accepted the reformed beliefs. Persecution became rife, and at last the Huguenots (as they were called) took up arms against the Catholics, and civil war reigned in France. In 1570 peace was made. In 1572 "The Massacre of St. Bartholomew" took place, in which 6,000 Protestants were slain in Paris alone, and many more in other towns. In 1589 Henry of Navarre, himself a Huguenot, succeeded to the throne and attempted to settle matters by conforming to Romanism himself, while granting toleration to the Protestants. In 1589 the Edict of Nantes was issued, allowing the Huguenots to worship as they pleased. For 100 years they enjoyed peace and comfort, but at the end of that time the Edict was revoked, persecution was again commenced, and the flower of the French population fled the kingdom, carrying with them the trade and commercial prosperity of their parent country. Many came to England, some of whom founded the worsted trade now so largely carried on in our country.

About this time Scotland, the Netherlands, Poland and Hungary awoke to the corruption of Romanism, and swept away much of the filth, though, unfortunately, they left the work half finished. The Reformation may be likened to a housemaid cleaning a room—first of all she dirties it (i.e., stirs up the dirt and makes it look far dirtier than before). The Reformers stirred up strife in the Church, thus causing it to appear worse than before, then she takes off the worst dirt, brushes it over, so to speak; the Reformers abolished the mass and many other Roman cobwebs, then she dusts and leaves the room "spick and span." The Reformers appear to have become exhausted at this point, and to have concluded by a general whitewashing. I will deal with reform in England in my next article.

ERRATUM.—For *wonder* on page 195 (on Savonarola) read *wooden*, and so on next line.

## INCIDENTS IN THE LIFE OF MR. JOSEPH SKIPSEY, THE POET SEER.

By W. H. ROBINSON.

IN 1869 the epidemic of that time, "scarlatina," overshadowed Mr. Skipsey's little home, as it did that of thousands of others, and in consequence three of the four children he then had were dead and buried within the brief space of fifteen days, while the fourth, his only daughter now living, was left a fearful wreck for long after. This was a terrible blow to him and his poor wife; a blow which is still at times felt by the minstrel to be almost unendurable. Perhaps this will account for the deep pathos of his lament, "The Bereaved," which was produced shortly after, as well as many of the best lyrics he has since written. In whatever form his work may assume, Mr. Skipsey always throws his own heart into that work, and hence the sincerity and life-like reality that his critics have declared to characterise nearly half he has written. The misfortune just spoken of had for the time being the effect of driving the poet into a state of scepticism as to the existence of a Divine Providence, and the dark views he then entertained on the subject were expressed in a letter which soon after (I believe 1876) appeared in the *National Reformer*, and was hailed with acclamation by many of our Northern Secularists. Mr. Skipsey has always been accredited with the keenest of logical faculties, and this letter ("Atheism versus Theism" was its title) was, perhaps, one of the most powerful pieces of prose he ever wrote. The Secularists believed it to be unanswerable, and even some of their opponents, among



these his friend Dr. Alexander Trotter, of Blyth, notable for his literary instincts, accounted it one of the most forcible essays that had ever appeared in the *National Reformer*, though, like many other admirers of the poet, he deeply regretted its production. Its writer, however, was not destined to remain under this dark cloud; and for this change he was greatly indebted to a repudiation of his favourite poet Shakespeare, and more especially to a study of Goethe, with whose works for the first time he had now become acquainted, and whose "Faust" and "Wilhelm Meister" he read with avidity. About this time (1874), after some persuasion by his friend, Mr. Robert Elliot, of Choppington, his attention was drawn to Spiritualism, an unbiased investigation of which not only reinstated him in his old belief in a deity and the immortality of the soul, but in a special providence also. With this return to his old faith returned with increased force also Mr. Skipsey's gift of clairvoyance, some specimens of the outcome of which with your good will I have submitted to your readers. He also gave expression to his feelings in quite a flood of new poems, many of which appeared in his "Book of Lyrics" (1878). The most notable of these are "The Seer," "The Angel Mother," "The Vital Spark," "The Spirit to the Seer," "Behind the Veil," and "The Mystic Lyre." These lyrics have won the approval of critics who are not Spiritualists; indeed, the last named, "The Mystic Lyre," has often been pronounced one of the greatest philosophic poems in our language.

I shall always remember the effect which Mr. Skipsey's recital of "The Angel Mother," and "The Seer" produced upon a large audience in the Co-operative Hall, Chester-le-Street, on the occasion of a lecture by Miss Hannah Longbottom, of Halifax, now Mrs. Baity, when such was granted by request; this, I think, would be in 1875. I intend to favour your readers with some dainty specimens of his lyrical muse ere I conclude.

From an article written in the *Biographical Review* in 1879, the writer informs us that the seer assumed the mortal form in 1832, at Chirton, near North Shields. When but a baby of four months, and the youngest of eight children, his father was shot dead while endeavouring to make peace between the miners and the constables during the great strike of the Tyneside pitmen, in that memorable year of political and social upheaval. His father and grandfather were also miners, but there is a tradition in the family that in the time of the Stuarts the Skipseys ranked amongst the English nobility. Their misfortunes—as with many Northumbrian families—fell upon them through loyalty to that ill-fated house, and in particular to the cause of "Bonnie Prince Charlie." These misfortunes once begun did not soon cease, and for several generations the fathers of the family have met with premature and violent deaths. The early days of our friend were of the extremest poverty; but for the unfailing care of a true-hearted mother, he would in all likelihood have gone to the workhouse, but the good mother succeeded in providing house-room and food for his eight children, and giving them such poor education as her means would permit; and at the early age of seven our poet went to work at the mine to assist his mother, who passed away in 1886, at the age of 87. The awful sorrows of these early years may account for the tone of melancholy which finds vent in his lyrics.

## DEVOTIONAL SPIRITUALISM.

### INVOCATION.

HELP us to reflect Thy glory in our thoughts and in our lives, O Infinite Spirit! We can serve Thee only in best serving ourselves; in studying Thy works; in acting up to Thy ideal of goodness; in benefiting our fellow-creatures, and in keeping our souls unspotted from the world. Adorable God! Thou canst be rightly adored only through our conformity to Thy holy law; only through our obedience and our love. Vain are all words extolling Thy majesty and Thy might, but, Father, Thou art infinite love, and love seeketh in return, and love can be rendered to Thee only in acquainting ourselves reverently with Thy will, as expressed in nature and the soul of man, and extending to all Thy creatures charity, kindness, and all the practical aid it is reasonably in our power to bestow. Help us to do this, O our God! Help us to understand Thy law, so that in keeping it we may find that peace of Thine, which passeth understanding.

### DISCOURSE.

"Whatsoever a man soweth, that shall he also reap."

If there is any one great truth of the soul, more than another, illustrated by Spiritualism, it is this; and an awful truth it is, when we think of it aright. The man who has profaned the sanctities of life, who has wronged his neighbour, and, in doing it, has far more foully wronged his own soul, must inevitably reap as he has sowed. Until he pauses in his downward and dark career, and remoulds the very essence of his moral nature, his perverse will and his depraved affection, he cannot enter the heavenly sphere, the sphere of the noble and the good. By his own choice and sympathy and desire he must gravitate where he belongs. Such is the law which all the facts of Spiritualism reveal.

A returning spirit once said: "Know that I reaped my harvest. On earth I was hated for my unholy pride. Here, in spirit-life, it was long, O, so very long, before I could fully realise my actual state. Only when self is forgotten can we find peace. In my low and dark sphere I longed for the gratification of my selfish desires, and it was given to me in the form I asked." This is but one of innumerable testimonies to the same effect, showing that only in noble and unselfish action can the soul ever find heavenly repose.

All evil punishes itself, and thus tends to abolish itself. Will any one, from this, draw encouragement for evil doing? Will he say that every fall is a step upward? Or will he say: "Since I am bound to come right at last, I will soil my conscience now without a fear?" Let him beware! If he sow evil, knowing it to be evil, thus profaning and obscuring the divine light within him, who shall count the harvests of anguish he must reap before the day of amendment and restoration shall come?

All sin, consciously committed and persisted in, is a fatal anodyne to the soul's divine hunger. All who would progress in real and enduring wisdom, must, as the first step, cherish right and noble feelings. When truth is mastered only by the intellect, it is still external, no part of the *Me*. To become so, it must be felt and loved.

Do considerations like these present to the rational mind a weaker motive for right action, than the fear of a hell-prison house, kept by that monstrous chimera of orthodox theology, an omnipotent creator who would plunge his creatures into eternal torment because, under those laws of mind to which he has subjected them, they cannot accept as truth what revolts their reason?

But the intelligence, the reverence of the age is fast outgrowing this blasphemous conception of a barbarous theology; and the "orthodox" teaching that still contends for it, had better declare frankly that God's justice is not the justice of good men; that an attribute stretched to infinity reverses its character, and thus what would be pitiless cruelty in us towards our worst enemies becomes serene mercy in God towards his miserable and defenceless creatures.

Better an announcement like this, than to go on, blending in one frightful string of paradoxes, words of love and doctrines of death and despair, till language loses its meaning, and goodness and mercy become terms for cruelty and wrong.

Yes, there are so-called "evangelists" who tell us that God is merciful and good, and the Father of all men; who bid us invoke that Father's aid to make us just, beneficent, and forgiving to all; but who, in the same breath, proclaim to us that this same God is the Lord of hell, and that his "mercy and goodness" will not save millions of his weak, fallible, groping, finite creatures from eternal torture.

Do not such preachers add to the hideousness of their dogmas by prefacing them with the mockery of their praise? Far more logical, far more honest, would it be for them to say: "God is cruel and tyrannical, therefore he has made the pit of fire; God is unjust, therefore he will burn therein for ever millions who have never heard, or, hearing, could not in reason accept, his only terms of escape."

The facts of Spiritualism, in teaching us that by the persistent effort of our own will in the direction of good, of love, of truth, we must create our spiritual heaven, that it is the product of no speciality, provided arbitrary externalities, no partial rewards, but of our own interior state—will do more to disabuse mankind of these mediæval notions of a heaven or hell, exterior to the mind itself, than all other agencies whatsoever.

At the bottom of our frail human hearts (except in natures that appear to be irresponsibly diseased in moral respect), there is, even at our worst and weakest, a wish to be good, a dumb longing to be brave, upright, truthful, sober, and deserving of our esteem.

In the next life, perhaps, after much trial, much suffering,



proportioned to our errors here, we shall grow to see things as they really are, ourselves and our sins among the number. No other punishment, whether retributive or purgatorial, will be needed. Naked truth, unfiled eyes, will do all that the most righteous vengeance could demand. The only hell for us, will be that, which our own sense of what is right, fit, remedial, and beneficent, must create, when our eyes are open. And this self-inflicted punishment, we may be sure, cannot, while God's love survives, be an eternal infliction; nor can it be such while the laws of our nature are what he has made them. True repentance is the actual repudiation of the wrong repented; and we are forgiven in the very act of such repentance.

## RECITATION.

Earth with its dark and dreadful ill  
Recedes and fades away;  
Lift up your heads, ye heavenly hills,  
Ye gates of death, give way!  
My soul is full of whispered song,  
My blindness is my sight;  
The shadows that I feared so long  
Are full of life and light.  
My pulses faint and fainter beat,  
My faith takes wider bounds;  
I feel grow firm beneath my feet  
The green, immortal grounds.  
The faith to me a courage gives,  
Low as the grave to go;  
I know that my Redeemer lives,  
That I shall live I know.  
The palace walls I almost see  
Where dwells my Lord and King;  
O grave, where is thy victory?  
O death, where is thy sting?  
I found him not in world or sun,  
On eagle's wing, or insect's eye;  
Nor through the questions men may try,  
The pretty cobwebs we have spun:  
If e'er when Faith had fallen asleep,  
I heard a voice, "Believe no more!"  
And heard an ever-breaking shore,  
That tumbled in the godless deep,  
A warmth within the breast would melt  
The freezing reason's colder part,  
And, like a man in wrath, the heart  
Stood up and answered, "I have felt!"

## BENEDICTION.

On all our beloved, whether in this, or in the unseen world, we invoke Thy blessing, Infinite Parent! Help us all to more vital and inspiring trust in the life everlasting; help us to a deeper sense of Thy infinite presence and Thy all-embracing love. Be ours the pure religion whose very simplicity, undefiled by human imperfections, is the pledge of its truth; the religion of supreme love, of immortality, and of holy duty. Amen.

## DEWSBURY LYCEUM DOINGS.

THOSE who visited Dewsbury for the Annual Conference of the Lyceum Union, will have no cause whatever to regret either the time or expense involved. From first to last the proceedings were so harmonious and conducted with so much enthusiasm that an indelible impression was left on the minds of all. Whether the visitors who received so much true Yorkshire hospitality or the local friends who so generously dispensed the same enjoyed themselves most, it would be difficult to determine. The very surroundings were permeated with a spirit of loyalty to the cause and welcome to the guests, and all were put at ease immediately. The bright and unspeakable welcome which beamed from the faces of our Yorkshire friends betokened that they had determined that the visitors to the conference should enjoy themselves, and carry away pleasant recollections. Personally, I was a stranger to Spiritualists outside of my own town, and it was with intense delight that I was brought face to face with many whose names were as familiar as household words, the voice of good report so often having been heard in their favour.

The tea on Saturday was a most enjoyable gathering, and served good purpose in bringing together the visitors, the mutual introductions of new friends being as delightful as the re-union of the old. The entertainment programme was a good one and was ably carried out; the most pleasing feature being the excellent drilling of the children. The scarf and fan drill were especially so, the latter, accompanied by vocal and instrumental music, proved very effective. The thanks of the audience—which filled the hall—were

presented to the entertainers and chairman in short addresses by Mr. H. A. Kersey, Newcastle; Mr. J. J. Morse, London; Mr. S. S. Chiswell, Liverpool; and Mr. T. O. Todd, Sunderland.

Of the next day's conference I simply speak as an onlooker. The business commenced in good time, but the tediousness of mere routine work was soon apparent, and it is a question whether or not a great deal of the preliminaries could not be gone through on the Saturday evening, and the Sunday sessions be left free for the discussion and formulating of more aggressive work.

It was a source of great regret to liberal minded delegates to find that time had to be spent discussing such paltry questions as to whether spiritual workers who were not identified with the Lyceum movement should be invited to take part in the public meetings of the annual conferences, as though the objectors took it that those who engaged in Lyceum work were the fittest to occupy the spiritual platform. My experience of twenty years' working amongst churches, Sunday schools, spiritual societies, and Lyceums has led me to the conclusion that the two branches of propaganda—the school and the platform—cannot well be successfully worked by one individual. They must, at times, conflict seriously, but the closer they can be brought into each other's company the better for all concerned. The societies will prosper by the attachment of a healthy Lyceum, and the Lyceum will prosper by taking advantage of the best things the society can provide them. The conference voted for the wider principle, and justly too—the proposer and seconder of the narrower measure being left in a self-congratulating minority.

The conference, however, stultified its liberal mindedness by subsequently rejecting a proposal to adopt associate membership by the subscription of half-a-crown per annum. The proposal of the Sunderland delegate to deprive such associates of the power to vote would have met all objections, but so afraid were some of the delegates that associate members might talk the delegates over on important matters that the whole question was swept off. The fear of being talked over by those who have no vote does not say much for the execution, ability, or mental stamina of the persons involved.

The afternoon sitting was abruptly closed by the arrival of people for the evening meeting, and the old legislative necessity was again brought to the fore. After spending the greater part of the day in petty questions the business of reprinting the Manual and Mr. Kitson's "Spiritualism for the Young" was decided in ten minutes, although it involved the spending of over one hundred pounds.

The public meeting, at 6-30 p.m., proved in every way a crowning success. The speakers did well. Mr. S. S. Chiswell (Liverpool), the new President of the Union, spoke on the great neglect exhibited towards children—in a national sense—and urged the necessity of great reform, demonstrating that the Lyceum movement could be a great factor if earnestly propagated. Mr. T. O. Todd (Sunderland), in a speech brimful of philosophical facts and scientific deductions, clearly set forth the Spiritualists' method of demonstrating that man possessed a soul which was immortal.

Earnest appeals were given on behalf of the children by Mrs. Smith and Mrs. Craven (Leeds), their powerful utterances and motherly pleadings not being without due effect. Mr. Hepworth (Leeds) and Mr. Araitage (Dewsbury) also gave able and inspiring speeches, whilst Mr. Morse (London) pleaded for the adult assistance so necessary to carry on the Lyceum work. The chair was most ably filled by Mr. Kersey (Newcastle), the retiring president, who thanked the Lyceum children for rendering the music at the services. Their training had evidently been carefully conducted, and Mr. Kitson is to be complimented on the success of his labour. In coupling this work with the task of preparing for the conference he must have had his hands full, and in him we have the old saying exemplified, that "if you want a thing doing well give it to a busy man." On the whole the meetings were a decided success, and the visitors and visited found it hard to part. The kindness shown by Dewsbury friends to entire strangers will not soon be effaced from the memory of those who participated therein, and I know one, at least, to whom Dewsbury will always recall a pleasant memory of days gone by, when the fathers welcomed us with a true Yorkshire greeting, the mothers vied with each other to supply us with creature comforts, and the sons and the "bonny Yorkshire lasses" were eager to learn our philosophy and make our visit a happy one.



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FRIDAY, MAY 25, 1894.

EDITOR AND GENERAL MANAGER,  
E. W. WALLIS.

## SPECIAL NOTICE.

NEXT WEEK we shall publish Canon Faussett's answer to our questions to him in last week's *Two Worlds*, and shall make some comments upon his letter.

## NEWS, NOTES, AND COMMENTS.

**SOUL AND SPIRIT.**—Next week we shall publish an earnest plea for the definite use of the terms "Soul" and "Spirit," written by Brother Alfred Kitson, to which we call special attention.

"THE HEAVENLY WAY" by A. F. Colborne, will make an excellent platform reading for Sunday. May we again request chairmen to kindly recommend their hearers to purchase *The Two Worlds* REGULARLY; to order it to be supplied to them every week.

"THE SPIRITUAL SONGSTER."—Mr. Kersey has received the following appreciative letter from our noble fellow-labourer, Mrs. Emma Rood Tuttle, regarding this work: "To Mr. H. A. Kersey. Berlin Heights, Ohio, U.S.A., May 2nd, 1894. My dear Brother,—Your elegant 'Spiritual Songster' has been received, and I thank you and your associate, S. M. Kersey, for the kind remembrance, and also for the great pleasure so fine a collection affords me. I am delighted with both its appearance and its contents. I sing almost every day some of its noble songs. 'Steps of Progress' is a good blood-quickener for the lagging ones. 'Step forward, dear friends, and keep time with the Truth' ought to animate and fill with hope even the most disheartened. 'Press On!' by that noble worker, Mrs. E. H. Britten, whose name is as dear in America as in England, is full of exalted enthusiasm, but I will not specialise, as the entire collection seems so good. I trust the sentiments may be songfully voiced everywhere, until they become a part of the lives of multitudes of men and women now in error. I shall be most happy to have you use anything which you may deem helpful, the best remuneration a reformer ever receives is a knowledge that he has done something towards making the world a more comfortable and happy place. We shall none of us get worldly rich from our work, but we are not longing for that while so many are needing even the comforts of life. I send you a copy of the 'Lyceum Guide,' which please accept. Mr. Tuttle joins in fraternal greetings.—Yours, EMMA R. TUTTLE."

WE ARE PLEASED to note that in the *Clarion*, *The Workman's Times*, and also in Keir Hardie's excellent paper, *The Labour Leader*, a woman's department has been opened, and that women's branches of the I.L.P. are being established everywhere. This is as it should be, for as Karl Pearson well and truly says in the *Fortnightly Review* for May:—

A study of the more advanced woman's journals, both of this country and of America, shows how deeply thinking women are interested in the problems of heredity and of the parental responsibility for producing and rearing healthy human beings. The population question is essentially a woman's question; the social value of one side of her activity is essentially determined by the need for good citizens.

## AN INJURY TO THE COMMUNITY AND WOMEN.

For woman a high birth-rate and a high infant mortality can never be the last word of biological science, its principle recipe for an efficient human society. The unlimited reproduction of bad stock is not only an injury to the community at large; it is a peculiar injury to woman, in that it lessens the value of maternity, and throws her into competition with man without any claim to special protection or to special provision during the years of child-bearing. These are the new features of the women's problem of the near future—the steps which are converting it from the cry of the unmarried for equality of opportunity to the cry of the married for the reconciliation of maternity with the power of self-determination. Labour and woman meet on the same ground and turn to the same remedies. Will they be successful or not? The answer in both cases largely depends on whether the socialistic state of the future can solve the population question: Can it maintain a fair state of social efficiency without a ruthless destruction of individual life, is a low birth-rate compatible with a high standard of fitness? That is at once the final problem of woman and the final problem of labour.

## DEATH—THE GATE OF LIFE.

BY CHEDOR LAOMER.

### CHAPTER VI.—MY SPIRIT GUIDE.

HAVING been informed of my duties and discovered that I was yet a man, with a body suited to my new conditions, with faculties of reason and observation, and capacities for the enjoyments now presented to me, I desired of my friends to know more of the character of the world which had now become my abode. I was then introduced to my spirit guide, or my "Guardian Angel," who had been my unseen companion throughout the whole of my earthly life. He readily undertook to conduct me to such portions of the summerland as I was then prepared to visit. After showing me much of the beauty and glory of the lovely clime, whose grandeur no language can describe, he informed me that in order to convince me more fully of my new surroundings, and to bring me again in contact with my loved ones, he would conduct me back to my old home, after which I could, whenever I desired, return to them to comfort and guide them in their sorrows without any further assistance from him; his duty to me was now at an end, he was preparing to pass to a higher sphere of spiritual advancement.

As we moved towards the earth plane, he observed, "I have been with thee during the whole of thy earthly pilgrimage, and am fully conversant with all thy sorrows and joys, successes and failures—good deeds and evil, sickness and bereavements. I have shared these with thee, and brought thee through many trials and dangers unseen by thee, and I will, now thou canst see and converse with me, lead thee whither thou wouldst go."

He then began to recount many of the vicissitudes of my life, calling to my remembrance incident after incident, and pointed out how he had helped me and saved me from many calamities and trying circumstances. He was conversant with all the misfortunes and losses connected with my commercial career, and the sorrows and crosses of my domestic life.

Referring to one very severe trial that required the greatest patience and kind forbearance under most provoking domestic conditions, he said, "From whence came the patience and endurance of thy spirit under the vexatious trials through which thou wert called to pass? Had not I been by thy side thou wouldst often have lost thy temper and plunged into sin. Thou wast not always obedient to my influence and warning voice. When thou withdrew thyself from my power my influence over thee waned, and it was then that the mistakes of thy life arose. It is so with men generally. They will have their own way, and thus become reckless of all inward monitions and uplifting spiritual influence, and, being left to themselves, wander from the path of rectitude and rightness. It is only as mortals learn obedience to the powers of the spiritual world around them that they will rise to purity, goodness, and truth. Much trouble and sorrow is produced by dragging themselves from the influence of their spiritual guides, or as the Church describes it, 'resisting the spirit,' and disregarding the still small voice within, and by selfishness bringing upon themselves moral and spiritual weakness, rendering themselves an easy prey to the dark and wicked spirits who are always near to lead men to ruin."

"We do our best to draw mortals into the right path, but when they become selfish and evil disposed our power over them is weakened, and they readily yield to the powers of darkness, which Paul designates the principalities and powers, and spiritual wickedness in high places."

My attention had been so riveted by this interesting conversation of my guide, who also explained many things connected with my previous life which had been mysterious to me, that I had not noticed the country through which we had passed until I found myself again in the house from which I had recently passed away to the spirit world.

**SPIRITUALISM AND AGNOSTICISM.**—Frequently, agnostic is only a respectable name for materialist. The "don't know" frame of mind is too often allied to the "don't want to know" feeling, and closely akin to the "don't care" disposition. Science consists in the search after knowledge, the discovery and interpretation of facts; hence it is by no means in harmony with the scientific spirit to not only boast of ignorance, but elect to continue ignorant when knowledge is attainable. But this is evidently true of many agnostics. "Their ignorance may be bliss" to themselves, but no one else can mistake it for wisdom.



## WOMAN.

THE next twenty years will doubtless witness remarkable changes in the thoughts of men respecting woman, and in the estimate women form of themselves. Whether men like the fact, ignore it, or reckon with it, woman is rapidly rising to self-consciousness, shaking herself free from the lethargy induced by ages of suppression and oppression, and, with the energy characteristic of her sex, is setting herself to the task of solving the problem of her future status. A number of clear-headed and clean-hearted men are working to bring about a better state of things, and, as a first step, the appeal is made to women on behalf of their sex; for it is unfortunately too true that (of course there are honourable exceptions, and we believe especially so among Spiritualists) woman can hope for but little sympathy and understanding from the other sex.

On all sides there are indications of the revolt of the sex, especially among the girls of to-day. Born in a freer atmosphere, physically stronger, mentally more active and independent, enjoying greater educational advantages, and finding many avenues of usefulness and remunerative employment already open to them, the young women are taking larger views of life and getting higher aspirations and truer estimates of their own worth and dignity.

Edward Carpenter has written a thoughtful, sympathetic, and helpful booklet, entitled "Woman, and Her Place in a Free Society."\* He speaks straight out from his heart—a heart that is moved to tenderest compassion for woman's suffering and tears, that grows justly indignant because of the load of care and grief unjustly thrust upon her, and glows with a divine enthusiasm and hope for her emancipation, and the restitution of her rights, liberties, love, and through her redemption, the regeneration of the race. After referring to the fact that woman has been "looked upon as a cross between an idiot and an angel," and has been "taken possession of" by man as a result of his craze for property and individual ownership, and for the purposes of sex, he truthfully says:—

"As a consequence, and after long centuries of such false position, the female stands to-day deeply and painfully misunderstood, absurdly and painfully misunderstanding herself, her nature turned topsy-turvy, and strained out of its proper bearings, till the great, grave, beautiful, unself-conscious word Woman has become a symbol for frivolity and degradation, and can, in some quarters, hardly be used without offence.

How sadly true is this picture, pages 13 and 14:—

The instinct of helpful personal service is so strong in women, and such a deep-rooted part of their natures, that to be treated as a mere target for other people's worship and service—especially when this is tainted with insincerity—must be at heart most obnoxious to them. To think that women exist by hundreds of thousands to-day, women with hearts and hands formed for love and helpfulness, who are brought up as "ladies" and condemned to spend their lives doing next to nothing but receive the specious and often contemptuous homage of men (with its accompaniment of idiotic platitudes), and the unloving and wage-bought services of domestics, makes one shudder as at the contemplation of some vast mass of suffering. The modern "gentleman" is bad enough, but the "lady" of bourgeois-dom, literally—too literally—"crucified 'twixt a smile and whimper"—prostituted to a life which in her heart she hates—with its petty ideals, its narrow horizon, and its empty honours—is indeed a pitiful spectacle.

Few men realise, or trouble themselves to realise, what a life this of the working housewife is. They are accustomed to look upon their own employment, whatever it may be, as "work" (perhaps because it brings with it "wages"); the woman's they regard as a kind of pastime. They forget what monotonous drudgery it really means, and yet what incessant forethought and care; they forget that the woman has no eight hours day, that her work is always staring her in the face, and waiting for her, even on into the night; that the body is wearied, and the mind narrowed down, "scratched to death by rats and mice" in a perpetual round of petty cares. For not only does civilisation and multifarious invention (including smoke) make the burden of domestic life immensely complex, but the point is that each housewife has to sustain this burden to herself in lonely effort. What a sight, in any of our great towns, to enter into the cottages or tenements which form the endless rows of suburban streets, and to find in each one a working wife struggling alone in semi-darkness and seclusion with the toils of a separate household—with meals to be planned and provided, with bread to be baked, clothes to be washed and mended, children to be kept in order, a husband to be humoured, and a house to be swept and dusted; herself wearied and worried, debilitated with confinement and want of fresh air, and low-spirited for want of change and society! How sad the waste of labour involved in all these separated households, and the dreariness of the lives that sustain them, even if to that dreariness there be not added the neglect of a callous husband!

This man has looked with seeing eyes and an understanding heart, and not only feels for woman but with her.

When will the world realise the truth of this: "Nothing, I think, can be more clear than that whatever injures the one sex injures the other; and that whatever defects or partialities may be found in the one must from the very nature of

the case be tallied by corresponding defects and partialities in the other?"

Reformers of all shades will have to recognise that regeneration begins and is effected more by right generation than aught else. Great men have had great and good mothers. Men are largely the outgrowth of their conditions and heredity. The emancipation, enlightenment, and elevation of the race will be best secured by ensuring to woman health, liberty, and happiness, that through her future generations may enter upon the battle of life upon a higher plane of organic, mental, and moral fitness. Mr. Carpenter claims that the next step to take is the liberation of woman from dependence on man, and affirms that her "status is not likely to be improved until she is able to face man on an equality; to find self-balanced her natural relation to him." To secure the desired result he recognises that—

Nothing short of large social changes, stretching beyond the sphere of women only, can bring about the desired and complete emancipation. Not till our whole commercial system, with its barter and sale of human labour and human love for gain, is done away, and not till a whole new code of ideals and customs of life has come in, will women really be free. They must remember that their cause is also the cause of the oppressed labourer over the whole earth, and the labourer must remember that his cause is theirs.

And the first of all, and going to the root of the matter, since woman's greatest and incomparable function is Motherhood, it will be understood that a sane maternity is the indispensable condition of her future advance; not meaning of course that her functions should be in any way narrowed down to that of maternity, nor suggesting that maternity itself, when properly fulfilled, does not really involve the broadest and largest culture—but simply taking perfect motherhood as the necessary and obvious start-point of any adequate new conception in the matter. . . . A woman capable at all points, to bear children, to guard them, to teach them, to turn them out strong and healthy citizens of the great world, stands at the farthest remove from the finikin doll or the meek drudge whom man by a kind of false sexual selection has through many centuries evolved as his ideal. . . . No effectual progress for Woman is possible until this question of her capacity for maternity is fairly faced—for healthy maternity whether in physical, mental, or moral respects—involving of course the thorough exercise and development of the body, a life far more in the open air than at present, some amount of regular manual work (for all), yet good opportunities of rest when needed, a knowledge of the laws of health and physiology, and such wider training in mental outlook and self-reliance and nature-hardihood as may be feasible; and that once this, together with her economic independence, is conceded, Woman will spring naturally into quite a different position from heretofore—as the equal, the mate, and the comrade of man—fully equipped to meet him on level terms, to take up her own voluntary relation towards him, and to engage alongside of him in labours at least equal in importance to his.

The theory of keeping women "innocent" through sheer ignorance partakes too much of the "angel and idiot" view to please Mr. Carpenter. "Women so long confined to the narrowest mere routine and limited career of domestic life," he contends, should see and get experience of the actual world, "and they will then understand themselves and the problems of life, to the solution of which the needs of the race and the age imperatively call them, as they never can do from mere book studies, or listening to parsons prating theological inanities and splitting hairs about dry-as-dust definitions that are valueless for this life or the next."

The reformer of Nazareth is reported to have said, "To the pure all things are pure," and to have laid upon us the injunction, "know the truth, and the truth shall make you free," and "love one another." No pure-minded man or woman can possibly read Mr. Carpenter's whole-souled booklet without feeling that he is an advocate of the highest morality, and a thoroughly earnest and honest man, who bravely dares to grapple with the far-reaching and important question of the hour. Yet there are people (and they are the despair of all reformers) with their mean, contemptible "poverty of spirit," who will doubtless misconstrue his frank and manly deliberations, and, putting their own base interpretations upon his words, charge him, as they have charged Mrs. Woodhull-Martin, with teaching free love and upholding immorality; or will he, because he is a man, escape the odium which was cast upon a woman for having the hardihood to utter the same sentiments twenty-five years ago! Possibly Mr. Carpenter may be thankful that she was a pioneer in the way he now fearlessly treads, and she may regard his adherence as an evidence of her success. Be that as it may, the earnest, thoughtful and progressive reformers of the world are rapidly coming round to and espousing the views which Mr. Carpenter ably presents.

"SPEAKING generally, spiritual growth is the main thing. If our life, our energy is absorbed by material things, the spirit gets a mere remainder. We aim at the revival of simplicity, as a necessity for spiritual life."—Mrs. Besant.

\* Price 6d., of the Labour Press, Tib Street, Manchester.



## LYCEUM DEMONSTRATIONS.

HALIFAX.—On Whit-Monday, the Lyceum children, leaders, and friends, belonging to the society, assembled in Winding Road. At 2 p.m. the Pellon Brass Band arrived (engaged for the day.) The children entered wagons, kindly lent by Messrs. John Crabtree, John Kitchen, and John Marshall. Our splendid silk banner was in the front one, then followed the band playing *en route*, and from 600 to 700 senior scholars, leaders, and friends. Our numbers were augmented by some 30 to 40 from Slaithwaite. We marched through the principal streets to Rhoades Street, where the site for our new church lay, and from there back to Winding Road, where coffee, tea, and buns were served. The large sale room adjoining was engaged, to prevent delay and overcrowding. At 4-45, we again assembled and marched to the Odd-Fellows' Hall, engaged at noon owing to the inclement weather, and until 9 p.m. spent the time in a social and happy manner, everybody seeming to enjoy themselves. A most pleasing feature always looked forward to was the children's marches and calisthenics, done so efficiently that they reflected great credit upon the conductors. A field had been engaged at Lee Mount, adjoining the Board School and Shroggs Park. We have never been in this direction yet. The St. George's Church and Lee Mount Baptists both wanted it, and the curiosity of many was aroused to know what we were like, and how we conducted ourselves; the Baptists should have been in the next field, and St. George's just across the road, so we should have been practically all mixed up. The scholars of both places were delighted that we were coming, because of the music, marching, and calisthenics that they were anxious to see, but the weather was unpropitious. Let us hope they may have their curiosity satisfied next year, and that we may leave a lasting impression which may draw some of them into our ranks. Very great credit is due to Mr. Wilby and his noble staff of workers for the able and efficient manner they carried out all arrangements.—Yours fraternally, on behalf of the Lyceum, B. D.

FIELD DAY AT MORLEY.—The Whit-Monday morning opened with threatening clouds and occasional slight showers, but the determinations of the leaders and children were not to be easily thwarted, and at one o'clock the members of the Morley Lyceum met at their rooms, formed into procession, sung in Cross Church Street, and then marched to the Market Place, where the Armley contingent was in waiting. The Morley children here sang a welcome hymn, and the two Lyceums then marched in procession to the park, and were shortly joined by Batley and Dewsbury friends, Batley Carr being the only Lyceum to give in to the threats of the clouds. The whole of the children marched into the playground, under the guidance of Messrs. Jas. Kitson and Colbeck, and after a suitable plot of ground had been selected, the band struck up a lively march, and each Lyceum went through their own particular form of marches. It was a very pleasing sight to see the different figures. A large concourse of people much admired and praised the ability of the children. At a given signal the whole Lyceums formed into one grand march, in double file, Batley taking the lead, then Morley, Armley, and Dewsbury. After going through a variety of single, double, and other marches, on account of the threatening showers, the children were drawn into one grand square, and Mr. Colbeck mounted a temporary platform and conducted the calisthenics, which were gone through very smartly. The clouds having by this time cleared and put on a brighter aspect, Batley again took the lead, and another series of marches, including a chain march, was gone through, after which tea was served in an adjoining field. After tea the various Lyceums were drawn into groups and photographed by Mr. Fox; then various games commenced in earnest. The little ones were much enjoying the swings, giant strides, and rant poles, and as evening drew on the older people seemed to thirst for a meeting, and drew together in front of one of the shelters and commenced to sing. A large crowd soon assembled, and a number of short speeches were given. The park manager did all in his power to make all enjoy themselves, and threw open the whole of the greenhouses for our instruction. Altogether a very enjoyable day was spent, and the visitors dispersed with good wishes to each other.—W. H. Bradbury.

MANCHESTER. HULME.—On Friday we took our Lyceum children for their usual Whitsuntide trip to Mr. Smith's farm, near Mottram. Many of the grown-up people not only went for pleasure, but for work. Mr. Smith had informed us he had promised to help several earth-bound spirits located in his neighbourhood, and he greatly desired to fulfil his promise. We went with several mediums upon this grand mission with good results. The first poor spirit, who controlled Mrs. Castle, said he was sent out of his body seventy years ago by having a horse run away, and throw him out of a trap down a cliff. He had been in a dark, unhappy state, and never had the opportunity of seeing his wife, whose body was placed in the same grave as his own. Oh, what a happy meeting it was for him to see his wife and brother, who were in a bright state. We went, as directed, to the churchyard, but unfortunately the gates were locked, so we could get no entrance thereto. Mrs. Lamb's mother was suddenly influenced by one of the monks. She did pray and plead of us to give them a little time, and form a circle to help them to rise. These prayers were really heart-rending. Coming up the lane, leaving the chapel, another medium was controlled. Tears coursed down the cheeks of that medium. What pleading for us to stay with them a short time! I promised, as Mr. Smith did, that at some future time we would go and help them, and, please my Father God, I will keep my promise before I leave on my next long journey. Many friends have promised to make up a party for a day's mission. There are thousands of earth-bound spirits in that locality. I saw, clairvoyantly, on the hill and in the fields thousands of Roman soldiers in armour on horseback and other positions, fighting still—the same scene was observed by Miss Smith and other clairvoyants. What a blessed chance we have of helping many a poor soul, and placing their feet upon the ladder of progress. I hope we shall have many volunteers to help us in this work.—Thos. Dabbs.

LANCASHIRE SECOND ANNUAL LYCEUM DAY AT ROYTON.—On Whit Saturday (a bitterly cold morning) most of the Lyceums travelled by train, although a few went by 'bus and trams. They all arrived in Cooper's Square by 11 a.m. About 2,000 persons had then assembled, and after getting the Lyceums marshalled in order, Mr. Beck, Rochdale, took one or two photographs, and the proceedings commenced with

singing "Be Happy" and "The Lyceum Band," which were well rendered. It was a beautiful sight to see so many coloured ribbons and sashes, and especially the beautiful banners of Halifax (for which we return thanks) and Rochdale. The band also, in its Lancashire uniform of blue with scarlet body, gave to the scene quite an imposing appearance. The following was the order of procession: marshals, Messrs. Chisnall and Longstaff; High Crompton Brass Band; Halifax banner; Royton, Oldham, Collyhurst; banner, Rochdale; Pendleton, Manchester, Heywood, Bacup. The band struck up a fine tune, increasing in fervour and intensity as we marched along the principal streets, pouring down a tumultuous cataract of joyous spontaneous music. A great crowd of women and children swarmed in front. We passed close by another procession of school children, who looked at us very keenly. I heard one make the remark that Spiritualists believed that at death the women are angels and went to heaven, and the men went to hell, and that they were surprised at our large numbers. The Spiritualists (or "shadows") was the one engrossing topic of thought and conversation. The crowd upon the roads and pavements was so dense in some places that we had hardly room to walk. The number of Lyceumists and friends that took part in the procession was 862. On arrival at the field the Lyceums at once commenced marching and calisthenic exercises. The audience consisted mostly of Spiritualists, and no doubt the taking of a field is in no way equal to being in a public park. The exercises were gone through with a precision, steadiness, and alertness which manifested much preparation and careful training on the part of the conductors. After singing "Hold Fast," the children had refreshments in the field, but this caused an amount of dissatisfaction amongst some in not being served as expected. I suppose the catering committee did their best and could do no more. They also provided a plain tea for adults in the Working Men's Institute, which gave satisfaction both in quality and quantity. After tea a meeting was held in the Meeting Room, Chapel Street, presided over by Mr. W. H. Wheeler (Oldham), when short speeches were given by Messrs. Raynor (Rochdale), Standish and Shaw (Oldham), B. Wallis (Pendleton), and Ridehalgh (Bacup). Recitations by John Crompton, Messrs. Birch and Ridehalgh, and Miss Goulden were given, and a collection taken. The next meeting of delegates will be held at Bacup on Saturday, June 2nd; tea at 4-30; meeting afterwards, followed by an entertainment.—J. B. Longstaff, hon. sec.

## LONDON NEWS AND NOTES

BERMERTON HALL, 2, Bermerton Street, Copenhagen Street.—Spiritual meeting at 6-30. Mr. King.—A. M. R.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—Mr. Long's control, "Douglas," gave his promised address to show that the spirit circle is the true church of God. A good audience—a large percentage of strangers—listened attentively whilst the speaker showed that a spirit circle could not be formed without the cardinal truths of life after physical death being abundantly proved and the brotherhood of man being established, with the consequent responsibility such knowledge entails, to not only expect help from others who are on a higher plane of understanding than ourselves, but to extend to those below us on the ladder of life the sympathetic aid which shall help in their endeavours to reach the goal towards which all humanity tends. The spirit circle is a band of souls knit together for mutual aid in an endeavour to understand and carry out the laws of our being, where may be learned in the fullest sense the powers of the human soul and its relationship with God and the universe. The spirit of enquiry that was manifested at the end of the service speaks well for future additions to our membership.—Chas. M. Payne, hon. sec.

FOREST HILL, 23, Devonshire Road.—Thursday: Mrs. Bliss's guides gave very successful clairvoyance, mostly to strangers, many of whom received some proof that their departed friends still live in the spheres beyond. We should be pleased to receive the name and address of any medium who would occasionally take the Thursday night's circle, clairvoyance, psychometry, or otherwise. Sunday: We were pleased to hear Dr. Reynolds discourse on "The beauties of God." Although short it was much enjoyed. We hope to have this gentleman again shortly.—J. B.

KING'S CROSS friends, Messrs. Rodgers, Emms, Downing, Winter, Compton, and Abbley, met on Clerkenwell Green, for outdoor propaganda, etc. Mr. Rodgers opened on "The freedom of Spiritualists," and stated that Spiritualism has no creed except that of doing right; that a Spiritualist is free to think, and as a Spiritualist he urged the importance of man's prerogative—thought, and the necessity of the cultivation of the mind. Mr. Emms followed on "Is man a spiritual being?" and pointed out the fact that Christians are without provable evidence, resting entirely as they do on belief. That Spiritualism proved, beyond the possibility of a doubt that man is a spiritual being, and he advised all to investigate for themselves, and know the truth. Spiritualism taught and proved personal responsibility for all actions committed on earth, and therefore was an aid to morality. A large quantity of literature was distributed. Next Sunday at the same time and place, we hope to have a still larger number of supporters. The cause cannot have too many advocates, for Spiritualism is the need of the age.—T. E. A.

PADDINGTON, 227, Shirland Road.—A most interesting meeting many friends speaking through Mrs. Treadwell, one being the late mother of the conductor, and the conversation between them indicated how memory was strengthened on spiritual matters. Mr. West afterwards stated that this was the first time that a relative or friend had ever been able to speak through a medium to him, although he had been fortunate to have been able to give evidence of the return of spirit to a great many.

LONDON OCCULT SOCIETY.—On Sundays, June 3, 10, and 17, at 7 p.m., at the School of Opera, 18, Baker Street, Portman Square, my Guide will deliver through me a series of trance discourses on "Occultism and Esoteric Religion" to the members and friends of the society. Those wishing to join, or who desire cards of invitation, please address—The Secretary, 15, Lankford Villas, Maida Vale. Write soon, as only a limited number of tickets will be issued. The lectures will be preceded by a spiritual service—A. F. Tindall, A.T.C.L., president.



**MARYLEBONE.** 86, High Street.—Miss Rowan Vincent presided most ably, and read from "Spirit Teachings." Mr. J. Edwards, at short notice, read a splendid lecture of Mr. J. J. Morse's, on "The Natural, Spiritual, and Celestial States of Existence," with excellent elecutionary powers.—L. H. R.

**OPEN AIR.**—Next Sunday morning, at 11-15, on Clerkenwell Green. Friends invited.

**PECKHAM.** Chepstow Hall, High Street.—Mr. Butcher's guides gave an eloquent address to a full hall on "The Elements of Spiritual Truth," and stated that the varied phases of spiritual life concerned the whole of thinking humanity, and that the change called death was only a release of the spirit from the prison-house of the body. That the earthly experience of the control created for itself a hell which it had realised on coming into the spirit world, and was now under the necessity of inculcating the elements of spiritual truth to assist in eradicating error and drawing mankind to a knowledge of their responsibilities and future state. The invocation and benediction were full of spiritual force, and greatly impressed some strangers. Miss Gambrell ably recited "The Fettered Spirit," which was peculiarly suitable. On Tuesday several attended the healing circle, and by this means we hope to do a deal of good, as it is a very convincing demonstration of spiritual force. Next Sunday, at 6-30, Mr. W. H. Edwards will occupy the platform. Subject, "Animal Magnetism and its Relation to Spiritualism." And, on the following Tuesday, will attend for free healing purposes.—W. H. E.

**SHEPHERD'S BUSH.** 14, Orchard Road, Askew Road, W.—Mr. Percy Smyth delivered a very able discourse upon the various phases of Spiritualism. The lecturer referred principally to the testimony of our greatest scientists in confirmation of our truths. Mr. Brook presided at the organ.

**STRATFORD.**—May 13: Mr. J. Veitch gave a short Whitsuntide address, proving that the outpouring of the spirit—the gift of tongues, etc., which history records—is the same to-day. God's eternal laws and the manifestations of His Holy Spirit are unchangeable. Spiritualists, above all, enjoy the evidences of the Father's love. Mr. Veitch claimed that Jesus was the greatest of Spiritual teachers recorded, as he taught the immortality of the soul, and proved it, after his transition, to his followers. Labour in particular is obtaining its pentecostal outpouring. The spiritual revolution has come to save a general social revolution. Mr. Veitch's throat caused him to speak with difficulty, and our society give him sympathy, and hope he will be speedily restored to health. Dr. Reynolds regretted Christians would not accept the Eternal Progression v. Damnation—of the human soul. The advantage of evidence over theory or creeds was propounded by the Doctor in a scientific manner, which was really enjoyable, both speakers being enthusiastically received. 20th: Mrs. Stanley's guides spoke on "The Triumph of Spiritualism." The message to investigators was argument and encouragement splendidly put. Spirit communion was the "one" great blessing in this life. Work for the benefit of humanity, socially and spiritually, beautifies the spirit. The guide gave a lucid comparison between the backroom meetings of to-day with the glorious Spiritual temples of the future, which must take the place of creedal churches, when direct communion with the spirit-world will be the finish of the day's toil, and evil will be kept under our feet by the spiritualising of our natures, we offering to the glorified pure instruments for them to use. The good in Spiritualism cheers us; charity and love must grow, and humanity be united in the love of God. The interesting ceremony of naming the child of Mr. and Mrs. G. Whimp—Charles Horace—was performed in a beautiful invocation and exhortation to both parents and audience, and the spirit name of David was given. A grand spiritual service was enjoyed by a full audience. Members are requested to be present next Sunday at our annual meeting, to receive the report and transact other business.—J. R.

**WALTHAMSTOW.** Hoe Street, 18, Clarendon Road.—Mr. W. Ronald Brailey's guide discoursed from the subject, "Divine Revelations." Mr. Seymour and another friend joined in giving clairvoyance. Good meeting. Last Tuesday's séance realised for Stratford building fund £1 3s. 7½d. A very good time.—Cor.

**A HALL FOR EAST LONDON SPIRITUALISTS.**—As will have been seen, from announcements previously made, the Stratford Spiritualists are desirous of raising the necessary funds towards building a hall for the better and more complete and systematic advocacy of the principles of our cause, and to furnish the basis of a movement which shall be at once reformatory and constructive. For many years the phenomena and philosophy of Modern Spiritualism have continued to spread. Many adherents have been gained, and energetic workers added to our ranks, but there are many more who, having been effectually convinced of the reality and utility of spirit communion, though always willing to defend their principles if attacked, to a great extent confine their operations and influence to their own immediate circle and surroundings. To such, then, we venture to appeal, confident that in aiding our work they will be benefiting humanity, and spreading our cause in a better way than unaided individual effort could ever accomplish. In the East of London, especially, during the past ten or twenty years, many small centres of spiritual work have been from time to time started and maintained, but many have not survived a few months, or at the most a year or two. London Spiritualists have never possessed a hall of their own, and have been dependent on the chances of hiring some more or less, mostly less, suitable room for a meeting place. It is perhaps full early to prognosticate the position which other thought movements will adopt with regard to Spiritualism, but seeing the tremendous changes of thought which a general acceptance of our philosophy involves, amongst sects as well as amongst individuals, we must necessarily make foes as well as friends, and it behoves us not only to be independent in the matter of possessing suitable halls for the dissemination of our principles, but to effectually put it out of the power of any adverse influence to boycott our movement by rendering it difficult or impossible for us to hire halls when requisite. Co-operation is earnestly solicited from all friends, and donations will be thankfully received by Thos. McCallum, secretary for Building Fund, 23, Keogh Road, Stratford, London, E.

**WILL SECRETARIES** of societies kindly send in their correct addresses, and we will publish a list of all secretaries, similar to the list of mediums which we gave recently.

## MANCHESTER AND SALFORD.

**ARDWICK.** Tipping Street.—Mrs. Groom's controls gave excellent addresses on "Spirit power," and "What benefit is Spiritualism to the race?" also twenty-nine clairvoyant descriptions, twenty-six of which were recognised. Miss Jane Hyde sang a solo, "Something sweet to think of," the choir joining in chorus. Mr. Braham, organist. Mr. Maslin presided. A very instructive and enjoyable day.—W. H., sec.

**HULME.** Lyceum.—10-30: Fair attendance. Recitations by L. McClellan, E. Bradbury, Emily Bradbury, E. Furniss, L. Furniss, D. Furniss, and Masters A. Bradbury and J. Furniss. Marching and calisthenics fair. Miss D. Furniss, organist. Friday, 18: Whit-week trip to Mottram, the weather being all that could be desired, consequently we had a most enjoyable day.—J. Furniss, sec.

**OPENSRAW.** Granville Hall.—13: Pleased to listen to Madame Henry's control's beautiful address on "Ye must be born again," much appreciated. Very good clairvoyance and psychometry. All recognised. Shall be pleased to hear her again. 20: Morning, Miss E. Walker gave excellent psychometry and clairvoyance, all recognised. Good clairvoyance by a little boy six years old. Evening: Mr. E. Rothwell's control dealt in a masterly manner with two subjects from the audience, "Can we find God by searching for Him?" and "Is the earth governed by a different archangel every 100 years?" Hope to hear them again. We desire to have a hall of our own, and have made a building fund of the little money we have saved by mediums helping us this last eighteen months. They have our best wishes and thanks, and we hope they will continue. We also ask other mediums to give us a help with this grand cause, that we may leave something for those that come after us to look at. All correspondence will be paid for and expenses, they will also be entertained to the best of comforts.—Thomas Henson Lewis 540, Gorton Lane, Gorton, Manchester.

## PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the first post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, NOT the Editor.]

**REPORTS OF SUNDAY SERVICES, MAY 13TH, &c.**—Accrington, 26, China Street: Nice addresses from Miss Walton's guides on "The gate being ajar an earthly crowd rushed in," and "Angel Guardians."—Accrington, Tabernacle: 10th, Mrs. Dixon's guides gave good addresses and marvellous psychometry; 13th, a real good day with the guides of Mrs. Foran, Mr. E. Leaver, and Mrs. Margerison. Mrs. Foran's clairvoyance was very striking, giving full names in many cases to strangers, ninety per cent fully acknowledged. *The Two Worlds* sold out. A real good time. Mrs. Harker ably presided.—Attercliffe: 6th, Mr. J. M. Holehouse, of Belper, efficiently sustained the position of Spiritualism, and gave very good psychometry. 13th, Mr. Inman, of Sheffield, did yeoman service, answering questions from the audience. Good clairvoyance and psychometry. No developing circle during summer.—Barnoldswick: A very pleasant day. Mr. Davis lectured ably on "Who are the pilgrims?" referring to the need for money and men in our large towns, and the vast amount spent upon the lazy hypocrites who go to the Holy Land professedly for proof of Bible statements. Psychometry very good.—Burnley, Robinson Street: Mrs. Marshall's guides gave good addresses on "Looking onward," and "Where are our loved ones gone?" Very successful psychometry.—Bury: 9th, Mrs. Best, of Burnley, gave good tests in clairvoyance. 13th, Mr. T. Postlethwaite's good discourses were carefully followed on "The rise and fall of religious systems," and "After death, what?" Our Lyceum was opened very successfully.—Darwen: 13th, Mrs. Hyde, trance clairvoyant, gave two addresses, followed by clairvoyance which proved a great success.—Hollinwood: 7th, Mrs. Rennie gave some very good clairvoyant tests. 13th, Mrs. Halkyard spoke well on "Love and its power," and "Angel visitants." Clairvoyance very good.—Leicester Crafton Street: April 29, our blind friend, Mr. Muggleton, gave a splendid trance address on "The origin and destination of man." May 6th, Mr. Sainsbury's guide's very interesting discourse on "War in heaven," was much enjoyed.—London, Camberwell New Road: We expected to receive a Pentecostal blessing, nor were we disappointed. The main feature of the meeting was a good audience, earnest prayer, hearty singing and stirring inspirational speaking.—London, Forest Hill: Mr. Vaughan and Mr. Bertram managed to pass the evening pleasantly.—Manchester, Tipping Street: Mr. E. W. Wallis on "Social and Spiritual Redemption," and "The present Pentecostal outpouring." A splendid discourse which called forth applause. The choir sang a chorus entitled "Strike your harps." Mr. Maslin presided. Lyceum conducted by Miss Fitton. Marching and calisthenics well done.—Manchester, Collyhurst: Thursday, a pleasant and instructive evening with Mrs. Williams. Sunday, eloquent addresses by Mr. Ormerod on "The dangers of a creed," and "The effect of true religion," in spite of the manifest indisposition of the medium.—Hulme, Junction: Public circle conducted by Mr. Lamb; organist, Miss Goodall. Clairvoyance and psychometry very successful. Sunday, 6-30, invocation by Miss Smith; Mr. Liddard, Mr. Lamb, Mrs. Cassell, Miss Smith gave clairvoyance and psychometry. Other mediums took an active part. Monday, Mr. B. Plant spoke on "The realm of thought." Clairvoyance very successful, all recognised. Lyceum: Recitations by L. McClellan, J. Bradbury, E. Bradbury, and E. Furniss. Prizes distributed by Mr. W. H. Hartley for good conduct, regular attendance, and most recitations. A short address by Mr. W. H. Hartley. He has our hearty thanks.—Nelson, Bradley Fold: Mrs. Whittingham's controls delivered good discourses on "Spiritualism, what are its teachings?" and "What is death?" A few clairvoyant descriptions.—Newcastle-on-Tyne: Mr. J. H. Lashbrooke's very eloquent address on "The triumph of the soul amid the stars," gave every satisfaction.—Newport (Mon.), 85, William Street: An address by Mr. Wayland's guides. Subject: "The memories of the past. Persecution and death."—Rochdale, Penn Street: Wednesday, Mr. Young, of Royton, gave 16 psychometric delineations, all successful but one. Sunday, the controls of Mr. Standish gave good and interesting discourses; successful clairvoyance.—Stalybridge: May 1, Mr. B. Plant delivered an eloquent address on "Is man a



Spiritual being?" 8th, Mrs. Hyde gave a thoughtful address on "The future religion is to love one another." A number of clairvoyant and psychometric tests given.—Swansea: Mr. W. L. Lewis lectured ably on "Spiritualism," at the Socialists' Headquarters, and was heartily applauded. Questions were sent up, the answering of which proved an arduous task. A few of the questioners were inclined to be sceptical and sarcastic, but Mr. Lewis managed nicely. We hope that this will stimulate the Swansea Spiritualists to muster up their forces.—Wakefield, Barstow Square: Mrs. France's guide discoursed eloquently on "Spirit return," and "Spiritual gifts," showing the great benefits to be derived by their development. Clairvoyance excellent and very telling.—Wisbech, Public Hall: Subject, "Awake, thou that sleepest; arise from the dead, and I will give thee light," was handled by Mr. Ward in a very efficient manner. Clairvoyance very successful.

ACCRINGTON. 26, China Street.—A happy time with Mrs. Hyde's guides, who spoke well on "Where are our great heroes gone?" and "Pull for the shore, boys." Clairvoyance marvellous. Friends, look out for Mr. Armitage, July 1.

ACCRINGTON. St. James' Street.—20th: A good day. Mrs. Hoyle's controls spoke on "Angels' Mission" and "Spiritualism v. Christianity." Listened to by an intelligent audience.

ACCRINGTON. Tabernacle, Walley Road.—17th: Mrs. Best's guides gave a host of clairvoyant tests. 20th: Mrs. Griffin's guides gave good addresses on "Visions" and "Materialisations." A grand treat. Clairvoyance. Look out for the Tea Party and Entertainment on June 9 for the Building Fund.—J. C., sec.

ASHTON.—18th: Mr. W. Hesketh dealt with subjects from the audience. 20th: Good addresses from the controls of Madame Henry. Clairvoyance and psychometry good.

BARNOLDSWICK.—20th: Mrs. Dixon gave an excellent lecture on "The Bible viewed in the Light of Modern Spiritualism, not Modern Spiritualism in the Light of the Bible." The lecture was highly entertaining and instructive throughout. Psychometry very good.

BLACKPOOL. Alpine Hall.—13th: Mr. Gibson gave good addresses and psychometry. Mr. J. Gibson, jun., gave remarkable clairvoyance; much appreciated by good audiences, mostly visitors. 20th: Mr. Jones lectured on "The Fundamental Elements of Spiritualism from a Scientific View." His first attempt from a public platform, and listened to with great attention. He promises to be of great use.—A. M.

BLACKPOOL.—Liberal Club, Church Street.—13: Mr. G. H. Edwards gave two splendid discourses to very good audiences. 20: Mr. G. F. Manning, as usual at Blackpool, was a great success, his addresses being listened to very attentively. Several photos were handed to Mr. Manning, and were treated very successfully.

BRADFORD. 448, Manchester Road.—Miss Hunter gave two eloquent addresses. "What is so-called death, and do the dead return?" and "A new commandment I give unto you, that ye love one another." Both proved very interesting. Clairvoyance and psychometry very successful. Good audiences.—J. A.

BRIGHOUSE. 13: Mrs. Bailey's inspirers gave two excellent discourses, "To die is gain," and "Spirit Communion." Clairvoyance very good. 20: Mrs. Brook's inspirers on "Sow in the morn thy seed," and "Is Spiritualism a Religion?" Clairvoyance good.—C. S. B.

BYRNLY. Guy Street.—20: Mr. Plant gave two lectures on "Spiritualism the Schoolhouse of Prophets, past, present, and future," and "What is the religion of man for the future?" Clairvoyance and psychometry. Social evening on Saturday, May 26, to commence at 7-30.—J. W. H.

BYRNLY. Robinson Street.—Miss Skipper gave addresses on "Spiritualism is the knowledge of everything," and "What religion should be." Very good clairvoyance. We have decided to close our hall on Sunday afternoon next for Hammerton Street Lyceum Anniversary. Service as usual in the evening. Sunday, June 3, our Lyceum Anniversary Services. Miss A. Walker, of Heywood, medium. Lyceum session at 10 o'clock, at 2-30, and at 6. Special hymns by an augmented choir. All friends are cordially invited.—T. W.

BURY.—Services were conducted by our old friend Mrs. Duckworth, of Heywood; Mr. Duckworth, chairman. Mr. Duckworth gave a very interesting discourse on "Hymn singing and their origin." Listened to with rapt attention. Hope to have him again at an early date. We feel deeply indebted to Heywood friends for the assistance they so willingly rendered us in the commencement of our Lyceum.

CARDIFF.—20th inst., we were privileged to listen to the guides of Mrs. M. H. Wallis, of Manchester. Morning, "The ministry of angels" received able treatment. Angels are not the mystical and doubtful creations which they have too long been held to be, but are the purified and arisen loved ones of humanity. Could the veil be universally lifted for mortal eyes what pictures of ministering mercy and loving sympathy and aid from the spirit-side of life would be revealed! What hosts of spirit children, with no taint of mortal depravity and knowing only of the enduring love of parents and kindred, would be seen penetrating even the lowest conditions of spiritual degradation, helping, stimulating, and kindling thoughts and actions which lead their loved ones into better paths and purer lives. Angel ministry, however, is not for doing the work of men, which it is better they should do for themselves, though angels are always in the midst of men, working on the side of every reform and urging them on to grander and nobler action. Evening, to an audience of about 350, "Man's three Saviours" was splendidly dealt with—*Knowledge*, to emancipate mankind from the thralldom of the manifold evils of ignorance; *Temperance*, in rightly using knowledge acquired, and in the avoidance of abuses of all kinds, so as to build up pure and healthy lives physically, mentally, and spiritually; and *Love*, that divinest attribute of God himself, whereby all our action and influence shall be for the good of our fellows, becoming the most potent factor in our own spiritual salvation and unfoldment, constituting the three saviours by whose aid man may "work out his own salvation." The interest was sustained throughout, and a fine tone pervaded the meeting. Our best thanks are due to Miss Drake for her clear and sweet rendering of the solos "Vesper Voices" and "Ye that are Weary." Monday, 21st, answers to questions from the audience.—E. A.

COLNE.—May 20: Pleased to listen to Mrs. Harrison's guides on their own subjects, "Do we worship God?" and "The Mission of the Spirit"; dealt with very nicely, followed by good clairvoyance. Good

audiences. Lyceum: We are making great progress here; great improvement in the attendance, and new scholars coming in; we have now 110 on the register. A beautiful session. Chain recitations nicely done, marching splendid; good order and conduct. Interesting group lessons; everything going on well. We intend to be A1 in the United Kingdom, for we are making great headway.—E. H.

DEWSBURY.—17th: Miss F. Smith's guides gave very good clairvoyance. Mr. Smithson spoke on "The Continuity of Life." 20th: Mrs. Beardshall gave splendid discourses on "Progression" and "Spiritualism as a Religion," also a few clairvoyant tests. A good day.—J. S.

EDGEWICK. Foleshill.—13th: Mr. Knibb, of Birmingham, paid his first visit, speaking morning and evening, giving very good psychometry. 20th: Mr. W. H. Grant gave a very beautiful address, for which he has our best thanks.—O. W.

HALIFAX.—Our room was packed to excess, the occasion being the first visit of Miss Cotterill, who by special request related "How I Became a Spiritualist" and "My Work in the Slums." Notwithstanding the fact that the audience were kept half an hour over the usual time, each lecture was listened to with rapt attention, and was thoroughly enjoyed by all.

HANLEY. Grove House, Birches Head.—20th: Mr. Sankey delivered a normal address on "My Position as a Deistical Spiritualist." The speaker said at the commencement of spiritual investigations he learnt that many preachers denied the old beliefs of a literal hell and devil. That is, that the Church had long preached a lie. If one lie, why not more? He next analysed the Biblical records of Jesus, and proved therefrom that Jesus denied his own divinity. He, however, stated that he believed the man Jesus did and does live, though the God Jesus was a theological myth. Next Sunday, Mr. J. J. Morse, at 3 and 6-30.

HECKMONDWICK. Thomas Street.—Lyceum will celebrate its seventh Anniversary on Sunday, June 10. Mr. R. A. Brown, of Manchester, will deliver two addresses. Chairman, Mr. Bradbury, of Morley. Special hymns by the children and choir. At 10 a.m., Open Session. At 2-30 and 6-15 p.m. Collections at the close of each service in aid of the Lyceum. Tea provided at 6d. The presence and support of Spiritualists will be esteemed a favour.

HOLLINWOOD.—20: Mr. Postlethwaite with us. We had a very pleasant day. Psychometry very good. We hold our second anniversary on June 3.—R. B.

LEEDS. Progressive Hall.—13, Mr. Oliffe related "How and why he became a Spiritualist." Evening, "Modern Spiritualism, what good is it?" was dealt with in a masterly manner. 20: Mrs. Taylor spoke on "Welcome, Angels Pure and Bright," and "Where is God and how shall we worship Him?" to the satisfaction of good and intelligent audiences, followed with clairvoyance. Monday, Mrs. Marshall and Mrs. Kendall gave good clairvoyance and psychometry.

LEICESTER. Crafton Street.—May 12: A number of Bedworth friends kindly came and gave us an entertainment, which was much appreciated. 13: Miss Rowe, of Bedworth, kindly stayed, and her guides spoke on, "What has Spiritualism done for Humanity?" a very interesting discourse. We hope we shall have the pleasure of hearing her again soon. 20: Miss Westley's guides spoke on "The morn of peace is beaming." The controlling spirit was one who had been burned at the stake for daring to use his own reasoning powers. He said that instead of stopping the work he was trying to do on the earth, they had made it possible for him to do a greater work in spirit life. Much enjoyed by all.—N. C.

LIVEREDGE. Carr Street, Little Town.—May 13: Opened larger rooms. A crowded place. Mr. Foot's guides gave a very thrilling address, assisted by Messrs. Foulds and Williams, Mr. Pawson, and Mrs. and Miss Wrighton, and all left with a promise to come again. 20: Mrs. Smith's guides gave a good address, with clairvoyance and psychometry, to a good audience.—T. H.

MACCLESFIELD. 361, Park Lane.—Meetings at 2-30 and 6-30, when the controls of Mrs. S. J. Foster and Mr. Coanett gave some capital tests of spirit power present, and clairvoyance of a striking character, closing with words of encouragement to go forward in our humble but earnest efforts to spread the truth.—W. A.

MIDDLESBRO'. Newport Street.—May 6 and 13, Miss Cotterill, Manchester, lectured to good audiences, and was very much appreciated. On Monday we took Lyceum children to Roseberry, and the little ones thoroughly enjoyed themselves, the weather was very favourable. 20: We had our esteemed friend Mr. Robinson, Newcastle, who gave some very good advice on "How to Develop Clairvoyance." Afternoon, experience meeting.—J. H. B.

NELSON. Bradley Fold.—A good day of clairvoyance with Mrs. Best. Good audiences and well pleased.—D. H. B.

NEWPORT (MON.) 85, William Street.—An address by Mr. Wayland's guides. Subject, "Orthodoxy versus Spiritualism—the truth, the whole truth, and nothing but the truth."

NEWCASTLE-ON-TYNE.—20: Mr. J. B. Tetlow, of Pendleton, gave two addresses as follows. Morning: "Books, Thought, Life." Evening, "Spirit Return," followed by psychometric experiments. The delineations were really excellent, every case being fully acknowledged and recognised. The lecture was heartily appreciated also.—Lyceum. A very good attendance of officers and members. Instead of lessons we practised our songs and recitations for the anniversary. See Prospective Arrangements.—M. A. B.

NORMANTON.—13: Mr. J. C. Macdonald gave a grand discourse from, "Take thought for the coming times." Evening: Five subjects chosen by the audience were dealt with in a clear manner, many being astonished at the quickness with which the reply was given. 20: Mrs. Gregg's guides gave very instructive addresses on "Man's moral and spiritual development," and "What constitutes true religion?" Clairvoyance at each service very good. Monday evening: Mrs. Gregg gave excellent psychometry. We thank both Mr. Macdonald and Mrs. Gregg for their liberal services towards our building fund.—E. Backhouse.

NORTHAMPTON. May 13: Mr. Clark, of Leicester, gave good discourses to moderate audiences. On Whit-Tuesday, over thirty members and friends had an outing into the country. Meeting at the railway station at 11 a.m., we soon reached our old friend's, Mr. Roddie, our late organist. After having lunched, most of the friends strolled into Tocester, looking round the old church, and among the tombstones,



some of the old epitaphs causing a smile to pass over our faces. After having spent a few hours we made our way to our host's and did ample justice to a good repast. After tea, the evening was spent in playing quito, singing, dancing, recitations, etc. Mr. Clark, of Leicester, kept the company in good humour with his stock of ditties, jokes, etc. After a few complimentary speeches by Mr. Clark, Mr. Dickens, and other friends, we returned home tired, but well pleased with our outing. Mr. Dickens, our president, made the arrangements with the railway company. May 20: Mrs. Walker, our local medium, spoke with much force, to moderate audiences.

NOTTINGHAM. Masonic Hall.—May 13, Mr. Morse delivered two very fine addresses, which were spoken of highly by the audience. Glad to see he is becoming popular with the London Spiritualist Alliance, and that they are reporting his addresses in full; they are worth it. 20: Mr. Hepworth gave earnest and thoughtful addresses, and very successful clairvoyant descriptions at both services. Members' meeting next Sunday night.—J. F. H.

NOTTINGHAM. Morley Hall.—13: Mrs. Barnes's control discoursed on "The mystery of the spirit's birth." 20: Subject from the audience, "Why was Jesus called divine or God by the professing Christians?" Dealt with in a very able manner. One visitor, a Primitive Methodist, was so much impressed that he wished to learn more of our spiritual philosophy, with a view of becoming a member.—T. J.

OSSETT. The Green.—A good day with Mr. Todd. Subjects, "Character," and "Unity."

PRESTON. Lawson Street Hall.—13: The controls of Mr. Pilkington gave addresses on "The Finite and the Infinite," and "There is no Death." Both were of a scientific nature and given in a masterly manner. 20: Mrs. Robinson's control gave an eloquent address on "What will Spiritualism do for humanity?" and narrated some experiences of a highly interesting, entertaining, and instructive nature. Audiences good. We are steadily progressing. Clairvoyance very fair.

ROCHDALE. Penn Street.—Wednesday: Mr. Young, of Royton, gave successful psychometrical delineations. On Whit-Friday we joined in with Regent Hall Society, and made a procession through the principal streets, and then went to the field as in previous years, numbering about 200 strong; in the evening we each went to our own rooms, where a very enjoyable evening was spent. On Saturday our choir and friends went by excursion to Singleton, and enjoyed themselves; a good day's outing, all well pleased. Sunday: Mrs. Brooks' controls gave good discourses on "The good we all may do while the days are going by," and "The Teachings of Spiritualism." Clairvoyance very good.

ROYTON.—Mrs. Harrison's first visit. She conducted a circle in the afternoon and discoursed in good style in the evening, concluding with good clairvoyance and psychometry. Lyceum: Mr. Ellison, of Salford, visited, and instructed us in a new march, which we think an improvement. We trust he will come again soon.—Wm. Chisnall.

ROCHDALE. The Temple, Ballie Street.—13: The writer's controls lectured on "Death, the Deliverer," and "The Coming Church." Miss E. Barlow gave clairvoyance, and at night the writer gave a number of clairvoyant and psychometric tests. 20: Local mediums spoke, and gave impersonation tests. A happy time. Mr. W. Thompson, of Whitworth, gave a seasonable address on "Do Spirits Return?" The following also did much to secure splendid results, Mesdames Schofield, Horridge, and Miss Crossley, and Messrs. Bamford, Ramm, and Atherley. Mr. W. Thompson is a very promising trance medium, and we hope we shall see him again. Will mediums who will give their services for expenses only for a short time write to Mr. L. Thompson, 264, Entwistle Road, Rochdale?—L. Thompson, cor. sec.

SHEFFIELD. Hollis Hall, Bridge Street.—13: Our local medium, Mr. Charles Shaw. Various subjects from the audience were dealt with by the controls with great ability. Excellent clairvoyant delineations. 20: First visit of Mr. J. Pilkington, of Bolton. Subjects, "God, the embryo of all that is," and "The Nature and Immortality of Man." Both treated with great ability and much appreciated. We regret that distance prevents our friend from visiting us except on special seasons.—A. M.

STOCKPORT.—Mrs. Rennie spoke of walking "Hand in hand with angels," and urged the importance of making ourselves fit for their company, and enlarged on the blessings attending judicious intercourse with the spirit world. Night: "The religious and moral value of modern Spiritualistic teaching," was demonstrated. In the absence of instrumental music, the singing was hearty and inspiring. Good clairvoyance.—T. E.

SOWERBY BRIDGE.—20th: After an invocation by Mrs. Holroyd, Mrs. Wade delivered an address on "What shall I do to Inherit Eternal Life," followed by clairvoyance. Much enjoyed by a moderate audience.—G. H.

WALSALL. Central Hall.—May 20: A very good day with our old and esteemed friend, Mr. J. J. Morse, of London. Morning subject, "Spiritualism a Message of Freedom." Evening, six written questions from the audience were answered in a most intelligent and instructive manner, to the great delight of a very appreciative gathering, many of whom said they heard something which would be food for thought for some time to come.

RECKIVED LATE.—Attercliffe: Mrs. J. M. Smith, Leeds, gave splendid addresses and excellent clairvoyance. We ask for sympathy for Mrs. Smith during her trying afflictions.—Burnley (Hammerton Street): 13, Miss Venables, speaker. 20, Mr. Procter, the blind medium, gave good lectures. Striking phenomena on Monday. His manner of speaking is very good. We hope to have him again soon.

## PROSPECTIVE ARRANGEMENTS.

### LIST OF SPEAKERS FOR JUNE, 1894.

#### YORKSHIRE UNION OF SPIRITUALISTS.

ARMLEY.—3, Mr. Hilton; 10, Mr. and Mrs. Marshall; 17, Mrs. Stretton; 24, Mrs. Midgley.  
BATLEY CARR.—3, Mr. J. Brook; 10, Lyceum Anniversary; 17, Open; 24, Mr. Boocock.  
BATLEY.—3, Mrs. Russell; 10, Mr. G. H. Beeley; 17, Mr. and Mrs. Hargreaves; 24, Miss Walton.

BRADFORD. Milton Hall.—3, Mr. W. Rowling; 10, Mr. A. Walker; 17, Mrs. Midgley; 24, Miss Hunter.

BRADFORD. Little Horton.—3, Mr. S. Grattan; 10, Mr. H. Crossley; 17, Mrs. France (Flower Service); 24, Mr. Barraclough.

BRADFORD. Otley Road.—3, Mesdames Stretton and Whiteley; 10, Mr. Grattan; 17, Mrs. Bentley; 24, Open.

BRADFORD. Psychological Institute.—3, Mrs. Schuler; 10, Mrs. Bentley; 17, Mr. Rowling; 24, Mr. C. L. Hilton.

BINGLEY.—3, Mr. H. Long; 10, Mr. and Mrs. Hargreaves; 17, Miss Hunter; 24, Mr. J. T. Todd.

BRIGHTON.—3, Miss Gartside; 10, Mrs. Midgley; 17, Mr. J. Sidebottom; 24, Mrs. Summersgill.

CLECKHEATON.—3, Mr. Boocock; 10, Mr. T. Hodgson; 17, Mr. Barraclough; 24, Mr. and Mrs. Marshall.

HALIFAX.—3, Mr. J. W. Sutcliffe; 10, Mrs. Groom; 17, Mr. G. H. Beeley; 24, Mr. Hepworth.

HULL.—3, Mr. J. Armitage; 10, 17, and 24, Local arrangements.

HUDDERSFIELD.—3, Mrs. W. Stansfield; 10, Mr. J. Parker (Anniversary); 17, Mr. Armitage; 24, Mrs. Rennie.

KEIGHLEY.—3, Mrs. Whittingham; 10, Messrs. Foulds and Williamson; 17, Mr. J. Brook; 24, Mrs. Stretton.

MORLEY.—3, Open; 10, Mr. H. Long; 17 and 24, Local arrangements.

SHIPLEY.—3, Mr. J. Brook; 10, Miss Walton; 17, Mr. J. T. Todd; 24, Mr. J. Lund.

WEST VALE.—3, Mr. W. Postlethwaite; 10, Mr. Armitage (Anniversary); 17 and 24, Local arrangements.

WINDHILL.—3, Mr. and Mrs. Hargreaves; 10, Mrs. Connell; 17, Mrs. Mercer; 24, Mrs. Clough.

YEADON.—3, Mr. J. Lund; 10, Mr. Clegg; 17, Mr. Grattan; 24, Messrs. Foulds and Williamson.

To SECRETARIES.—Please keep the Editor posted up with any changes in Plan arrangements, so that the Weekly Guide may be more implicitly relied on.

ASHTON.—3, Mrs. H. J. Stair; 10, Mr. W. H. Taylor; 17, Mrs. J. A. Stansfield; 24, Mrs. Frank Taylor.

BACUP.—3, Miss Venables; 10, Miss Janet Bailey; 17, Madame Henry.

BELPER.—3, Miss Jones; 10, Mr. G. Featherstone; 17, Local; 24, Mr. W. Rowling.

BLACKPOOL. Church Street.—3, Miss Janet Bailey; 10, Mr. J. Walsh; 17, Mrs. Berry; 24, Mrs. Gregg.

BOLTON.—3, Mr. Rooke; 10, Mr. Sutcliffe; 17, Mr. Walsh; 24, Mr. Nuttall.

BRADFORD. Boynton Street.—3, Mr. and Mrs. Marshall; 10, Mrs. Hunt; 17, Mr. A. Walker; 24, Mrs. Bentley.

BRADFORD. 448, Manchester Road.—3, Miss Calverley; 10, Mrs. Greenwood; 17, Mr. and Mrs. G. Galley; 24, Mrs. Hunt.

BRADFORD. Walton Street.—3, Mr. Chris. King; 10, Miss Patefield; 17, Mr. Boocock; 24, Mrs. Whittingham. Mondays, at 7-30 p.m.

BURNLEY. Hammerton Street.—3, Mr. Tetlow; 10, Mrs. Wallis; 17, Mr. Hepworth; 24, Mr. Featherstone.

DARWEN.—3, Mrs. Rennie; 10, Mr. Hepworth; 17, Mr. Morse (Anniversary Services); 24, Miss J. Bailey; 30, Demonstration and Tea Party in Co-operative Hall; July 1, Annual Conference of the National Federation of Spiritualists.

HUDDERSFIELD.—10, Mrs. France; 17, Mr. Rooke; 24, Mrs. Green.

KEIGHLEY. Temple.—3, Miss Barlow; 10, Mr. Essam; 17, Mrs. Hyde; 24, Mrs. Wade.

LEEDS. Progressive Hall.—3, Miss Hunter; 10, Miss Barlow; 17, Mr. Essam; 18, Mr. Drake; 24, Mrs. Jowett; 25, Mrs. Kendall.

LEEDS. Psychological Hall.—3, Mrs. Beanland; 10, Mrs. Wade; 17, Mr. Inman; 24, Mrs. Stair.

LIVERSEDGE. Carr Street, Little Town.—3, Mr. Oliver Sugden; 10, Mrs. Black; 17, Mr. T. Hindle; 24, Mr. Pawson.

MANCHESTER. Tipping Street.—3, Mr. Mayoh; 10, Mr. J. B. Tetlow; 17, Mr. R. A. Brown; 24, Mr. W. Johnson.

MANCHESTER. Pendleton.—3, Mr. Mayoh; 10, Mrs. Lamb; 17, Mrs. Green; 24, Mr. Tetlow.

MANCHESTER. Openshaw. Granville Hall.—3, Mr. W. Crutchley; 10, Mrs. Brown and Miss E. Walker; 17, Mr. G. Adams; 24, Mrs. Dixon.

NORMANTON.—3, Mrs. France; 10, Mr. Wm. Hopwood; 17, Mr. Olliffe; 24, Mrs. Crossley.

NOTTINGHAM. Masonic Hall.—3, Mrs. E. H. Britten; 10, Mrs. Green; 17 and 18, Miss A. Walker; 24, Mr. W. H. Robinson.

RAWTENSTALL.—3, Mr. Saunders; 10, Mrs. Robinson; 17, Mr. Minshall; 24, Mr. Postlethwaite.

ROYTON.—3, Mr. Essam; 10, Mr. Manning; 17, Mr. Rowcroft; 24, Local.

SOWERBY BRIDGE.—3, Mrs. Stansfield; 10, Mr. Rooke; 17, Mrs. Griffin; 24, Mrs. Britten, Anniversary Services.

WALSALL.—3, Mr. Findley; 10, Mrs. J. M. Smith; 17, Mr. G. E. Aldridge; 24, Mrs. Groom.

WAKEFIELD. Barstow Square.—3, Mrs. Hunt; 10, Mrs. Wrighton; 17, Mrs. Levitt; 24, Mrs. Taylor.

WAKEFIELD. Baker's Yard.—3, Mrs. Yarwood; 10, Miss E. Hindle; 17, Mr. Ogram. Flower Service; 24, Mr. and Mrs. Galley. 2, Tea party and entertainment. Adults, 6d.; children, 3d.

THE WATER FINDER'S ADDRESS.—Mr. Stones, diviner, lives at Ivy Cottage, Lowick, Thrapston, Northamptonshire.

THE YORKSHIRE UNION OF SPIRITUALISTS' monthly meeting at Bradford on Whit-Sunday, was well attended by societies' representatives and speakers. The president (Mr. T. Craven, of Leeds) chairman. After religious exercises, various matters of local interest were gone through, and planning disposed of, the time and place of annual meeting was decided. Keighley was selected, for Saturday, July 7, and to include meetings on the following day, the arrangements for which to be left in the hands of the executive. An invitation from friends at Otley to assist in opening a meeting-room resulted in a decision to hold open air demonstrations on Otley "Chevin," June 24. Will Yorkshire friends please remember this date, and our Otley sympathisers be awake to their duty, from whom the secretary of the Union will be glad to hear!—Wm. Stansfield, secretary, Hanging Heaton, Dewsbury.



**A PROJECTED TOUR IN THE PROVINCES.**—Country societies please note. During last week in July, and through August, Mrs. Tindall, Mr. Read, and myself desire to visit country societies. We will give public addresses and public séances for physical phenomena, and my guide will address private and select meetings. We shall require our expenses to be paid, and to be entertained at the places visited. Write soon, that we may arrange tour satisfactorily.—A. F. Tindall, A.T.C.L., President London Occult Society, 15, Lanark Villas, Maida Vale, London.

**BIRMINGHAM.** Masonic Hall, New Street.—June 3: Mr. E. W. Wallis, 2-30, subjects from the audience; 6-30, "Spiritualism, a definition and a challenge."

**BRADFORD.** Boynton Street.—Sunday, 27, at 10 a.m., a meeting for persons wishing to help in the Lyceum, either by their presence or by subscription, which will be thankfully received.—By order of the committee.

**BRADFORD.** Walton Street.—May 27: Mr. C. King, at 2-30, "Humanity's cry to the Spirit World;" at 6, "Are Spiritualists Atheists?" 28, at 7-30, Dramatic oration on "The Bells."—T. J. Popplewell, cor. sec.

**BURNLEY.** Hammerton Street.—Lyceum anniversary, May 27. A service of song at 10-30, "Marching Onward." Reader, Mr. T. Dixon. Afternoon, Mr. Swindlehurst; subject, "Spiritualism, a plea for the Children." Evening, "The Divine Rights of Humanity." Collections for the Lyceum funds. All welcome. Come and help us. Tea provided on Sunday for friends.—W. Mason.

**CARDIFF.**—June 10, 17, and 24. Special notice. On the above Sundays Mr. E. W. Wallis will deliver a series of spiritual discourses. Subjects next week.

**CARLISLE.** Caldewgate. Working Men's Hall.—Sunday, June 3, Madame Henry, at 2-30 and 6-30. Clairvoyance and psychometry at each service. Monday, 4, Madame Henry's "Experiences in the Salvation Army," at 7-30. Special hymns. Collections.

**GRIMSBY.**—A few friends residing here will be pleased to know of and meet with other Spiritualists, with a view to organise some public work.—Address, C. Sharman, Wellholme Road.

**HALIFAX.**—After an absence of a considerable time, our old friend Mrs. Groom, will visit us on Sunday and Monday, June 10 and 11. Friends from a distance can have tea provided.

**HANLEY.** Grove House, Biches Head.—May 27, at 3, Mr. J. J. Morse on "The New Purgatory," and at 6-30 on "Spirits as Social Reformers." On May 28, at 7-30, answers to questions. Members enrolled at all meetings of the Spiritual Church.

**LEEDS.** Progressive Hall.—June 10th being our second anniversary, we shall have Miss Barlow, of Rochdale, who is only 13 years old. A public ham tea on Monday, 11th; other particulars later on.—C. L.

**LIVERPOOL.** Daulby Hall.—27th, Mr. E. W. Wallis at 11. "What evidences are there of Immortality?" At 6-30, "Spiritualism—rational, moral, and religious."

**LONDON.**—Open-air work next Sunday, Clerkenwell Green, at 11-15. Sunday, June 3, outing to Epping Forest.

**MONKWEAVERMOUTH.**—May 27: Mr. W. Pigford (of Ouston), will deliver trance addresses at 11 a.m., and 6-30 p.m., in the Miners' Hall, Roker Avenue. Subjects to be chosen by the audience. Reserved seats, 6d.; body of hall, 2d.; gallery, 1d. Mr. Joseph Beck, of West Pelton, chairman.

Miss Lily Pickup wishes us to state for her that she is unable to make engagements for 1895.

Mrs. Russell's address is 191, Bowling Old Lane, Bradford. [It was not sent in time for insertion in the list.]

**NEWCASTLE.**—May 27: Mrs. Yeeles, of North Shields. Short addresses and clairvoyance.

**NEWCASTLE-ON-TYNE.** 20, Nelson Street.—Lyceum Anniversary and Flower Services, Sunday and Monday, June 10th and 11th. Sunday at 2-30 and 6-30 p.m., Monday at 7-30. There will be three distinct services, consisting of songs, solos, recitations, dialogues, &c., by the members. All friends cordially invited. We look to parents, friends, and all lovers of the children's cause, to make our yearly gathering a great success.—M. A. B.

**SECRETARIES, PLEASE NOTE.** Mr. and Mrs. Wallis, in response to numerous requests, are now booking dates for 1895.

**SECRETARIES, PLEASE NOTICE.** Mr. and Mrs. G. Galley will not be able to fulfil any Yorkshire engagements during the summer unless travelling expenses are paid. Having gone to Blackpool for Mrs. Galley's health (who is much improved), they will be glad to accommodate any one with comfortable apartments. (See advt.)

**STOCKPORT.**—June 3, at 2-30, Open Session. Full regalia, etc.; 6-30, Song Service, "An Angel in Disguise."—T. E.

**WEST PELTON.** Spiritual Association.—Annual Camp Meeting on Sunday, June 3rd, in a field near the Grange Farm, kindly granted by Mr. J. B. Turnbull. Services at 10-30 a.m., 2, and 6-30 p.m. A monster meeting in the Co-operative Hall, Pelton Lane Ends, will be addressed by Messrs W. H. Robinson, Newcastle, J. G. Greg, W. Pickford, and others. Chairman, Mr. Edward Gransbury. Refreshments provided in the Miners' Hall on the Lockhart System, from 12 to 1 noon, and from 8 to 5 p.m. A choice selection of hymns well rendered by the choir. Collection at evening service to help to defray expenses. All kindly invited.—Thos. Southern, Middle Hold, West Pelton.

#### WANTED, FOR SALE, SITUATIONS, ETC.

[Terms for these advertisements 4d. per line, four lines for 1s., four insertions for the price of three. Ten words to the line. Cash with advertisement.]

**WANTED.** Reliable General Servant.—Apply Mrs. Wallis, 164, Broughton Road, Pendleton, Manchester.

**FOR SALE.**—"Coventry Cross" Safety Bicycle, pneumatic tyres, ball bearings throughout; diamond frame.—Address, E. W., Office of *The Two Worlds*.

**BEAUTIFUL FLOWER SEEDS.**—Packet of 12 separate varieties, 6d., post free, 7d. F. S. Sainsbury, 18, Maxfield Street, Leicester. If not satisfied money returned.

**FLOWERS, PLANTS,** carriage paid above 1s. Boxes of cut flowers with fern from 2s. 6d.; Buttonholes, Sprays, 6d.; Bouquets, Wreaths and Crosses from 5s. All sorts of trees and plants at lowest nursery prices. List one stamp.—Lawrence Byles, Stoke-on-Trent.

**REQUIRED BY A YOUNG LADY** a situation as mother's help, nursery governess, or companion. Is domesticated, fond of children, and a good needlewoman. Excellent references.—Address, E. W., care of Postmaster, Post-office, Twickenham, Middlesex.

**ON SALE** a grand American organ, fifteen stops, two knee-awells, octave couplers, eight sets of reeds, splendid condition; on account of a pipe organ taking its place. No reasonable offer refused. Can be seen at the Penn Street Spiritualist Room, Rochdale. Keys at 7, Thompson Street.

**NOTICE.—MEDIUMS AND SPEAKERS** who purpose visiting Morecambe during the summer, and are willing to tender their services gratis, are requested to communicate with the secretary of the Lancaster Society, who will arrange for their entertainment during the day, the society also paying tram fares to and from Morecambe.—Address, James Downham, sec., 16, Cumberland View, Bowerham, Lancaster.

"**THE FLASH OF LIGHT**" is a splendid little newspaper, full of Spiritualism, has no price, date, or town attached to it, and is the best thing yet printed for giving away at public meetings, either in halls or open air. A capital paper to give to enquirers. Opinions expressed: "Too good to be confined to local circulation." "A flash of true light." "Admirably adapted for propaganda work." "A brilliant get up for the purpose." Sold at cost price. 16 copies, 7d.; 38, 1s. 2d.; 60, 1s. 9d.; 120, 3s. 4d.; 500, 13s. 6d.; 1,000, 25s. All carriage paid. From T. O. Todd, Winifred Terrace, Sunderland. [Advt.]

## PASSING EVENTS AND COMMENTS.

**NOTTINGHAM.** West Bridgeford, and near Trent Bridge.—A spirit circle is being formed in this district; any persons desirous to obtain the knowledge that there is no death, should join and send their names to Mr. Bevan Harris, Willesby House, Loughboro' Road.

**THE FOLLOWING CONTRIBUTIONS** have been received for the Sick and Benefit Fund of the Order of Progressive Spiritualists since last week's announcement: Miss J. M. Robertson, £1; Mr. G. E. Aldridge, 10/-; Mr. J. M. Cobb, 3/6.

**MINISTER AND MAID.**—*The Star*, May 12, reports a curious case which has aroused considerable interest in Scotland, where a young clergyman is on trial for walking with a single young lady between eight and nine o'clock in the evening.

**TO CORRESPONDENTS.**—J. Sharpe and Bevan Harris: We do not accept responsibility for the statements made by correspondents. We exercise reasonable care to print reliable communications from reputable people. We have no personal knowledge of the matter you refer to; the writer assured us personally that the statements were true. J. Slater, T. C. Todd, Ireland; M. H. C., and others next week.

**THE NATIONAL FEDERATION.**—The Executive will meet at the Hall of Progress, on Saturday, June 2, at 4 p.m., when important business will have to be considered, and all members are earnestly requested to attend at 8 p.m. a Propaganda Meeting, when it is hoped Mr. S. S. Chiswell will preside, and the following speakers take part: Mrs. Craven, Mrs. Wallis, and Messrs. Johnson, Kitson, Sudall, Ward, Swindlehurst, Lee, and Gibson.

**THE NATIONAL FEDERATION OF SPIRITUALISTS.**—Motion: Proposed by Mr. Percy Smyth (London), seconded by Mr. J. Allan (London), "That a Spiritualists' Permanent Benefit Society be established to ensure a Philanthropic Fund for the benefit of mediums and Spiritualists aged and in distress. The absolute necessity of such being certain, it is resolved that the Executive be at once requested to form a committee, with the co-operation of other Spiritualists willing to assist, for the purpose of the establishment of such a Benefit Society upon a permanent basis."—T. Taylor, secretary, 7, Lathbury Road, Harpurhey, Manchester.

**PASSED TO THE HIGHER LIFE.** May 13, 1894, Mrs. Elizabeth Callon, aged 63 years. She was one of the earliest investigators into the truths of Spiritualism in Blackburn, and remained consistent to its teachings for over twenty years. She has left behind her a good example for those she loved to follow, and will no doubt continue to help and comfort them. She suffered much for a long time, but she fought life's battle bravely and well, and no doubt her spirit-home will reward her for the faithfulness she has shown to the cause of truth. The body was interred at the Blackburn Cemetery, on Thursday, May 17, by Mr. Charles Minshull. A number of Spiritualists and friends assembled, and by their sympathy and love and earnest prayers cheered her on her way.—Chas. Minshull.

**PASSED TO THE HIGHER LIFE.**—On Wednesday, May 16, Mr. Edmund Holt, of Todmorden, had just arrived home from a pleasant day's outing to Blackpool when he fell down dead. He was 74 years of age. No inquest was needed, as it was clearly failure of the heart's action. He had been a Spiritualist for close on thirty years, and some five years ago got a room opened for Spiritualist meetings but was unable to keep it going. He longed ardently for a revival, and lost no opportunity of spreading the truth. A fortnight ago last Sunday he invited eight friends to his house to try and benefit a little boy who was ill, and opened the meeting by reading the invocation from *The Two Worlds*. The interment was conducted by the Baptist minister, the deceased's relatives being of that denomination. His end was peace.

"**CHRISTIAN SPIRITUALISM.**"—Mr. J. F. Hewes writes: "I do not wish to enter into a controversy with 'Arcanus,' but I should like to say I cannot see the logic of his arguments. In the first place, the reported sayings of Jesus himself justify the claim of 'orthodox' Christians that, for those who do not accept him as their Saviour, hell awaits them as their punishment, the torture of which is everlasting. But if, as 'Arcanus' asserts, Jesus did not preach such doctrines, then there is nothing left on which to build a system! It is those very points which distinguish the religion known as Christianity from other religious systems, and if you take the distinctive features away the system must collapse. Every one agrees with the moral sentiments of Jesus, but the truths he expressed were acknowledged long before his time, and, therefore, were not new. What I want to know is—why do certain Spiritualists and others, who do not believe what has been taught for about 1,500 years—that Jesus was God, who came to save this 'fallen' world from everlasting torment—why do they call themselves Christians! In my opinion, sir, they might as well call themselves Wallisites, or take the name of any one whose teachings are reformatory."